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Ouid his Inuectiue *againſt Ibis.*

Tranſlated into Engliſh Méeter. Wherevnto is added by the Tranſlator, a ſhort draught of all the Stories and tales *contained therein: very* pleaſant to be read.

Δαvitλλ Μαδτερ

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8

Pastor Scholæ

TO THE RIGHT honorable and my very *good Lord, ſir Thomas* Sackuile knight, lord Buckhurſt: *Thomas Vnderdowne wiſheth* contiũual health, with encreſe of Honor.

IN addreſsing of my boke (right honorable, and my verye good Lord) it is neceſſary, that the giuer thereof ſhoulde conſider, whether the gift bee a preſente mete for the patrone or not, leaſt in preſuming ouerboldly to offer the ſame, he purchaſe gret diſpleaſure in ſteade of deſired fauor. VVhich conſideration debated ſo long of this work in my braine, that I determyned it a thing ouerbaſe to be profered to your excellent honour: not for the vnworthyneſſe of the work which is verye witty, but for the ſimpleneſſe of the tranſlation, which ill beſeemeth the ſame: yet I was comforted again, when I wayed diligẽtly the curteſy, by the report of all men bruted to be in your Lordſhip, which is accuſtomed to

accept, not ſo much the quantitie of the gyfte, as the wil of the giuer. And this is the property of a gentle nature: which alſo cauſed the hauty Perſian king to take in gentle part a cuppe of troubled water at one of his ſouldiers handes. Receyue this therfore (my ſingular good lord) if not for the tranſlators ſake, which I graunte to be vnworthy, yet for the authors ſake *Ouid*, whoſe excellencye I dare compare with anye ſaue *Virgil*, if not in this wiſe, yet as the *Macedonian* king Philip did heare an vnlearned Orator, who blamed by his counſell for ſo doing, anſwered, Be content my Lordes, after I haue hard him I ſhal like the better of my learned men. I ſay that the kiſſulnes of your honours heade, (which I know to be peereleſſe in our dayes) if at idle houres it wil vouchſafe to reade the ſame, ſhall haue better fancy to apply ſuch as be more learned: & of riper iudgement afterwarde. All which things conſidered (and otherwiſe by mine owne priuate duetye bounde, for the good affection your honour hath had to my deare father, *Steuen Vnderdowne*: (which I pray God long to continue) I am bolde too aduenture too profer you this booke, which by leaſure I haue tranſlated into Meetre: and bycauſe the ſenſe is not eaſy otherwiſe to be vnderſtanded, I haue drawne a

briefe

briefe draught of al the ſtoryes and tales contayned therein, which are ſo many, as I dare affirme in the like volume, a man may not read any where ſo that I doubt not, the reading hereof wil be very pleaſant to your honor, & perhaps profytable alſo. But what neede I make many wordes hereof, ſeeing it is at hand redy to performe I truſt, what I haue ſayd: but howſoeuer it fal out, the good will of the geuer is neuer the leſſe: VVho prayeth to the liuing god, alway to encreaſe your honor here and after this life to ſende you eternall ioy with bliſſed ſoules.

At your honors commaundement alwayes. T.V.

I Haue translated (gentle reader) a little peece of *Ouid*, whyche hée wrote againste a fained frend. It is very hard, & therefore deserueth ỹ more pardon, if in any part thereof I haue erred. And that the obscurity of it should not be displeasant vnto thée, (which I knowe muste nédes haue bene) I haue added thereunto a briefe draught of all the stories and tales that are contained therein, by reason whereof the reading of it, no doubte, will be verye pleasaunt, and perhaps not without profite. For therin shal you sée all manner of vices punished, al offences corrected, and all misdédes reuenged. There is neyther story, nor tale almoste, from the beginning vnto hys time, wherein any ill lucke was noted to happen to any man, but the Poete wisheth the same to light vppon his aduersarie. The causes that moued him to write thus sharply were two, as in the worke may appeare. One for that after hys banishmente he whispered lyes and vntrue tales into *Augustus* the Emperour his eares, therby to kéepe him the longer in exile. The other,

for

for that he solicited his wife to bee vncurteous. These two causes if they much incensed *Ouid*, no man I thinke can blame hym. For what greater vncurtesy, I wyl not say vilany, can be shewed to any man, than so to treade vpon him when he is downe, that he shal after neuer be able to rise again? Of troth me thinketh when I consider the giftes that God hath bestowed vppon men, I am almost rapt, and beside my selfe, for the greatnes and number of them: but of all, Friendship is the greatest. Which (if anye thing do) cõmeth most nære to the celestiall society, & heauenly agreement of angels and blessed creatures. But it is so rare, that since the beginning of the worlde, there hath bin great scarcity therof, so that if you consider the number of other men, it will amount to nothing. Surely ỹ man is happy (as saith *Tully*) who hath one to whõ he may frælybreake his minds, and vtter al his cogitations, who will reioyce wyth hym in prosperity without enuy, and with true hart bee partaker of his aduersitie, that manne maye wel thinke that hee hathe gotten the most precious iewel in the world. But how a man should attaine hereunto, but by vertue, which is the grounde of friendship, there

is no way, neyther is there any other meane wherby it is tried & conserued. That agreement which is among euil men, ỹ society of dissemblers, ỹ fellowship of flatterers, the consent of thæues, is not to be termed by ỹ name of friendship, for as much as in these is neyther trouth nor plaine dealing, & therfore no friendship. For except you do detect and open the very secretes of your harte without colour to your friend, and he to you agayne likewise, there can bee no constante or stedfast amity. There must be therefore especial care giuen in the choyse of a true friende, least in steade of him we light vpon a flaterer, whych is of such affinitye wyth him in appearance, that he is very harde to be descryed. There is not so high an hill, but a man may clyme to the toppe thereof: not so long a iourney, but it may be gone at length: not so deepe a sea, but it may be sounded with Leade: not so strong a Castell, but it may be battered with shotte: not so hid a thing, but it may be reuealed by time: onlye the heart of man is vnsearchable, so that in twentye yeares a manne shall not finde the depth therof. Wherfore in mine opinion he was a wise man, that willed vs to eate many bushels of salte, with him whō we meaned to make our friend, wherby hement no-

thing elſe, but by long continaunce, to trye whether he whom we loue, be meete to bee our frend or not. O how many haue thought to haue had true friends, but haue bin much deceiued, wherof you ſhal in the boke folowing ſee many examples. As of *Theſſalus* and *Eurialus*, *Cocalus* & *Minos*, *Mirtilus* & *Oenomaus*, and ſuch like. There is no poyſon, to ỹ poyſon of a Serpent: no ſtrength, to ỹ ſtrength of Gunpouder: no ſting, to the ſting of the Aſpe: no malyce, to the malyce of a woman: nor no euil, to the euil of a fayned friende, & a diſſembling louer. It is a greate deale better, no doubt, to haue an open enimie, than a a counterfeyte friende: For of the one wee may take hed, but of the other it is not poſſible to beware. A true friende then muſte nedes be ſo much worth, as nothing may be more. For who is not wel pleaſed, to beare of *Oreſtes* & *Pilades*, *Theſeus* & *Perithous*, *Achilles* & *Patroclus*, *Niſus* & *Eurialus*, *Caſtor* & *Pollux*, *Damon* & *Pithias*, *Achates*, & *Aneas*, *Alexander* & *Epheſtio*, *Celiũs* & *Petronius*, *C Lelius* and *Scipio Affricanus*, *Darius* and *Megabiſus*, and a greate number of payres of friendes moe, which I could rehearſe, but that it nedeth not: al which ech for other refuſed no death nor tormẽt. Wherfore euen now alſo their renowne is

freſh, and they be extolled aboue the ſkyes, neither ſhal there be any ſo vngratefull poſterytie, which ſhal forget their paſſing amity. Contrarywiſe, if we conſider the horrible effectes of enmity and hatred in *Atreus & Thieſtes, Ethrocles & Polinites*, wyth ſuch other, whych for breuity I leaue out, I think there will bee no man ſo rude, whych wyll not deteſt. But what meane I to entreat of friendſhip, of which ſo many excellent men haue written before, in ſuch ſorte, that I ſhal rather hereby bewraye the barrenneſſe of my ſclender wit, than doe any thing therto worthy prayſe. And the more for that *Fauorinus in Aul. Gellius* ſayth, it is better to diſprayſe earneſtly, than to prayſe coldely. I wil therefore leaue to ſpeake of this any more, and wil come to the other cauſe, whiche no man can wel perceiue, but he that is maried. For my part, if you wil beare with mine vnexperienced iudgement, I am wel pleaſed, that *Ouid* toke it in verye euill parte to beare Saint Luks helmet, ſéeing that many men euen nowe a dayes, bee ſcant well content to weare that lothſome liuerye. Of this I am wel aſſured, that *Propertius* coulde be content that his friend ſhuld be partaker of al the goods he had, and what ſo euer elſe

was

was in his power, but as touching his wife he could spare *Iupiter* no part of hir. He writeth thus.

Te socium lecti, te corporis esse licebit,
Te dominum admitto rebus amice meis:
Lecto to solum, lecto te deprecor vno,
Riualem possum non ego ferre louem.

But of these causes enough. I wil therfore omitte to blotte my paper with any moe words concerning these matters, and wyll tell you what *Ouid* was, and why he called this worke *Ibis*, and wrote it in so hard a stile. He was a gentleman of a good house, borne at *Sulmo*, who rather to please his father, than for any loue he bare therunto, studyed the law. But after his decease, hee returned to his olde study of Poetry agayne, wherein he profyted so much, that except *Virgil*, I dare call him peereles. He was fiftie yeres in prosperitye, and good credyte with *Augustus*, but was afterwarde banyshed into *Pontus*, where he liued eyght yeres and then dyed, and was buryed in *Dorbite*, a Citie of *Helleſpont*. The cause of his banishment is certaine, but most men thinke, & I am of ỹ opinion also, ỹ it was for vsing to

fami-

familiarly *Iulia*, *Augustus* his daughter, who of hir selfe too much declined to lasciniousnes was the more incensed therto by him, vnto whom he wrote many wantō *Elegies*, vnder ỹ name of *Corinna*, as *Sidonius*, plainly affirmeth

Et tecarmina per libidinosa
notum, Naso tener, tonosque missum,
Quondam Cesareæ minis puellæ
falso nomine subditum Corinnæ.

In his banyshmenthe wrote diuers boks, and among other, this againste an vntrue friend, & calleth him *Ibis*, thereby to declare, that there is no valure nor hansomnesse in him, nor any thing worthy to bee accepted. For *Ibis* is a birde of *Egypt*, the fylthyest that we reade of: of it you may finde more in *Plinie*. Ye is obscure, and his verses of purpose vnperfit, for ỹ he imitateth *Callimachus*, who in like style, wrote against his owne scholer *Appollonius Rhodius*, whiche wrote the voyage of the *Argonants*, and calleth him by the same name of *Ibis* also.

Thus much I thought good to note in the Preface, bycause I would not trouble so litle a booke with an other argumente. Take it (curteous Reader) and accept in good parte, and thinke that it commeth from one, who hath inough if he please thée. *Vale.*

Ouid his inuectiue
against IBIS.

WHole fifty yeares be gone and paſt
ſince I alyue haue beene:
Yet of my Muſe ere now there hath
no armed verſe be ſeene.
Among ſo many thouſande workes,
yet extant to be had:
No bloudy letter can be red
that euer *Naſo* made.
Nor yet no man (ſet me aſide)
my bookes haue cauſde to ſmart:
Syth I my ſelfe am caſt away,
by my inuented arte.
On man there is that wil not let,
(this is a grieuous paine)
The title of my curteous verſe,
for euer to remaine.
VVhat ſo he be, as yet his name,
ſhal not by me be wrayde:
VVho me conſtraines to take in hand,
no weapons erſt aſſayde.
Hee wil not let me, ſent almoſt
vnto the froſen *Zone*:
In baniſhment take reſtleſſe eaſe,
and there to lye vnknowne.
That cruel man doth vexe my wounds,
that ſeke for needeful reſt:

He meaneth his bookes of the arte of loue for the which he was baniſhed.

And

And ſlanderous wordes doth vtter oft
where great reſort is preſt.
He ſuffreth not my coupled mate,
by laſting league of bed,
To wayle hir wretched husbands corſe,
not much vnlike the dead.
And while ſome part of beaten barke,
I hard do holde in hande,
He ſtriues to haue the onely bowrde,
wheron I ſwim to lande.
And he who ſhould of right put out,
eche ſodaine kyndled flame:
Too violent, doth ſeeke to gette
his pray amid the ſame.
He labors that my wandring age,
due noriſhment ſhould lacke:
Oh how much worthyer to beare,
our miſchiues on his backe?
The Gods do graunt me better lucke,
of whom he is greatſt to mee:
That wil not ſee my trauel want,
oppreſt with penury.
To him therfore deſerued thankes,
as long as I ſhal liue:
For his ſo kinde and curteiſe heart,
I euermore wil giue.
Let *Pontus* hereof record beare,
and he perhaps wil make,

Auguſtus the emperour who banyſhed him.

That I ſhal of ſome nearer coaſt,
hereof a witneſſe take.
But vnto thee thou cruel man,
that treadeſt on me ſo,
VVherein I may (alas therfore)
I will be ſtil thy foe.
Yea moyſture ſhal ſurceaſe to bee,
contrary to the dry:
And with the Moone bright *Phœbus* beams,
ſhal ioynedbe on hye:
And one part of the heauens ſhal
ſende Eaſt and VVeſt windes forth:
And eke th e moyſting Southern winde
ſhal blow out of the North:
And new agreement ſhal be made,
in brothers ſmoke againe:
VVhich earſt in blaſing flames of fyre,
olde rancor rent in twayne.

Etheocles & and Polinices Oedipus bis ſonnes king of Thebes.

¶ After the death of *Oedipus* King of *Thebes*, his two ſonnes *Etheocles* and *Polinices* dyd ſtrine whether of them ſhould ſucceede their father in the Kingdome, vntill their agreement was made, of this conditiõ: that they ſhould rule by courſe, one yeare the one, the nexte yeare the other. *Etheocles* raigned firſt. But when his yeare was erpired, he wold not giue place to his brother. *Polinices*

there-

therefore by the helpe of *Adriastus*, hys father in lawe, king of the *Argiues*, he gathered an army, came to *Thebes*, and fought with his brother, in whiche infortunate battell, bothe parties were almoste slayne: so that yet thereof remaineth a Prouerbe. And the two brothers fyghtyng hande to hand were slayne, and beeing putte in one Fyre to be burned, the flame parted in twayne, so that their malyce seamed not to be ended by Death.

Adrastia nemesis.

The spring with Autumne shalbe one,
with VVinter Sommers guise:
And in one Country shal the Sun
at once both set and rise:
Ere I wil concord haue with thee,
sith thou didst breake the bande:
And set these weapons cleane aside,
that I haue tane in hand.
Than that my griefe by any space,
may euer ended bee:
Or time and houre may asswage,
my hatred toward thee.
This peace shalbe betwixt vs stil,
as long as lyfe shal last:

Betwixt

againſt Ibis.

My fyrſt battayles I mynde to wage,
in ſtyle as I begone:
Although like warsin ſtyle not lyke,
are wonted to be done.
And as the pleaſed ſoldires ſpeare,
that dothe fearce *Veles* hight:
Doth fyrſt ſtyck faſt in ſandy grounde,
as cunning raught him ryght.
So I with ſharp and poynted dart,
yet wyl not ſhoure at thee:
Ne ſhal my ſpeare forthwith confound,
the hated head of mee.

Iambus is the rayling verſe, deuiſed by Archylocus.

¶ *Velites* were a kynde of lyght harniſhed ſoldiers, who vſed great ſpeares, & for practiſe, thy wold toſſe them before ỹ ſkyrmiſh, & if nede were, euen then alſo, vſe them againſt the enimy.

And in this booke ne name nor deede,
of thee I mynde to ſayne:
And what thou art a lyttle while,
I geue thee leaue to fayne.
But if as now, hereafter thou
do ſtyll, *Iambus* good:
And fytte for me, ſhall weapons geue,
ſprent with *Lycambus* blood.

¶ *Lycambus* promised to giue his daughter *Niobole*, in mariage to the Poet *Archilocus*, but afterward being beastly moued with hir beawty, woulde not performe his promise. With which iniury *Archilocus* moued so sharply, inueyed agaynst them bothe, that for shame they hanged them selues. Neither lyued he long after, for by the friends of *Lycambes*, he hym selfe was also slayne.

But now as earst *Calimachus*,
dyd enmy *Ibis* curse:
By that same meanes both thee & thine
I earnestly do curse.

The latine word that I haue translated to curse, is *deuouere*, whiche rather signifieth to vow. In the olde tyme among the Inchanters, there were two kyndes therof in greatest honor. By the one whereof, ỳ gods, defenders of any citie (as euery citie had some) were called out by the victorious enimy, least hẽ should seeme to cary the Gods captiue. The other whereby either cities, countryes, or men were vowed to ỳ wrath of the Gods, for others healthe. As *Decij* father and sonne, *Codrus Athenian* king, *Scæuola*

mola in the tents of *Porſena*, and a thouſand other.

And as he dyd, ſo I my verſe,
wyll wrap in ſtories blynde:
Although my ſelfe am neuer wont
to imitate this kynde.
His trade obſcure I folowing,
gainſte *Ibys* wyll inuay,
My cuſtomes olde and iudgement to,
the whyle wyll caſt away.
And for bicauſe yet what thou arte,
(to them that aſke the ſame)
I tell it not, thou alſo ſhalt
tyll then haue *Ibys* name.
And as my verſes ſhalbe ſtufte,
with ſome obſcurytie:
So let the courſe of all thy life,
be fyllde with myſerie.
Of him that luckyeſt is to geſſe,
the ſame be done to thee:
One day wherein thou tokeſt lyſe,
and fyrſt of *Ianuarye*.

Among the olde *Romaines*, there wer two tymes wherin it was moſt diligently obſerued, that no vnlucky word ſhould be vttred. The one priuate, which was ech mãs birth-

daye to him selfe. The other publyke, which was the first of *Ianuary*, for al. On either of these they hadde an opinion, ỹ what soeuer was sayd, good or bad, it should cõe to passe.

Here beginneth Ouyd his curses, by inuocation of all the whole rable of the Gods.

The gods that rule both sea and land,
and better kyngedomes guyde:
In equall power with *Iupiter*,
betwene the *Poles* so wyde:

The Gods of the sea are *Neptunus*, *Castor*, *Pollux*, & a great sort else, of whome bicause *Textor* in his Officine, hath writtẽ at large, I omyt to speake. The Gods of heauen in greatest honor, who also drink of the swæte wyne *Nectar*, are *Iupiter*, *Mars*, *Liber*, *Apollo*, *Mercury*, *Vulcan*, *Æolus*. &c. The Goddesses *Iuno*, *Mynerua*, *Diana*, *Vesta*, *Ceres*, *Venus*. *Vide Texterem in capite de Dijs. Tomo secundo.*

The Poles are two, North, & South.

Oh hitherto I pray you all,
be prest, apply your minde:
And graunt that these my hearty hestes,
desired waight may synde.
And thou thy self (oh *Tellus* fayre)
thou Sea with all thy waues:

Tellus the earth, had a Godhed, therefore

And Ayer highest of the rest,
graunt what my prayers craues.
And eke you Starres and *Phebus* to,
with beames compassed bright:
Thou Moone also who neuer dost,
as ere shew forth thy light.
Thou Night who by thy darknes art,
of many honoured:
And eke you Dames who with three hands,
doe spinne the certain thred.

shee was called vpon in making truces. Homer, Plinius.

So had Æther also, the Ayer.

The Sun & Stars also, not without sacrifices appointed to them.

Nox, the night was deified & had hir ministers Eumanus & Vmbre

There be three Ladies of destiny, daughters of *Demogorgon*, and according to *Tully* of *Herebus* and *Nox*. *Clotho*, *Lachesis*, *Atropos*, who haue al mens liues wounds as it were on a distaffe, ready to be sponne. *Clotho* caryeth the distaffe, *Lachesis* draweth out the thred, and *Atropos* breaketh it off: and then the life of hym that is on their Spindels, of necessitie must ende.

Thou Riuer too, that thorow Hell
with fearefull noyse dost run:
By whom who so doth make a vowe,
the same must needes be done,

¶ *Victoria* daughter of *Acheron* and

Styx a Floude in Hell.

Stix, which did *Iupiter* very good seruice in ye warres that hee had againste the Gyants, obtayned of *Iupiter*, that all the Gods should sweare by hir mother, and if any that had so sworne, had falsifyed his othe, that he might not drinke of the sweete wyne *Nectar* by the space of nine daies after, which thing *Iupiter* graunted hir with al his heart: And for thys cause the Goddes do sweare by nothing els saue by *Stix*: she was ye daughter of *Acheron* and *Terra*.

VVhy the Gods doe sweare by Styx, the Floude in Hell.

Also ye Furies three, that sitte
before the gates of Hell:
VVhose riueled hairs are fearfull snakes
as auncient Poets tell.

Furiæ infernales.

In Hell be three Furies, *Alecto*, *Siphone*, *Megera*, daughters of *Acheron* and *Nox*, and sisters by the mothers side to the three *Parcæ*, their qualities are in many words described by the Poets euery where.

Ye basest Gods, *Fauni*, *Satyres*,
and those that *Lares* hight:
Ye Flouds & Nimphes, and half Gods to,
not yet of perfect might.

Fauni,

¶ *Fauni*, *Satyri*, be Gods ꝑ liue in ꝟ woodes, halfe men and halfe beaſtes: and if you lyſt not beleue me, aſke *S. Benedict* who talked with one of them a great while. *Fauni.* *Satyri.*

¶ *Lar* was a beautifull Nimph, daughter of *Almon*, who perceyuing the loue of *Iupiter* & *Iuturna*, ſiſter to *Turnus*, told *Iuno* therof, wherfore *Iupiter* being angry, cõmaunded *Mercury* to carye hir to Yel, who by the way being ſomewhat bold with hir, got hir with child, whereof came two prety children called *Lares*, who in times paſt were ſuppoſed to be the houſhold Gods. *Lares children of Mercury and Lar.*

Flodes were Goddes, as *Nilus* in *Egypte*, and *Inachus*, *Ios* Father: ſome were Nimphes, and ſome were halfe Goddes, who yet had not deſerued Yeauen: yet *Iupiter* cared for them, as in his ireſull Oration that he makes in the counſell houſe in Yeauen againſt *Lychaon*, may appeare. Reade the firſte booke of *Ouids Metamorph.* *Floudes were gods* *Nilus.* *Inachus.* *Nimphe.*

And laſt ye Gods both olde and newe,
that ſince great *Chaos* were:
Vnto our time, al you I pray,
my humble prayers heare.

New gods Newe Goddes were lately canonised, as *Cæsars*, both *Iulius* & *Augustus*. Of the maner of Deifying, Read *Herodian* in ẏ latter end of his *Seuerus*, and *Marco* in his *libro de somn Scipionis*.

That whylst I an vnfaithful man,
by verse doe cause to smart:
And raging anger takes in hande,
with griefe to play his parte:
Let euery one of you by course,
geue graunt to my request:
And let no parte of prayers mine,
without effecte take rest.
Let all that I haue prayd be done,
and that *Neptune* may gesse,
These not my wordes, but his, who was
sonne to *Pasiphaes*,

Neptune. *Theseus.* *Æthra.* *Hippolit.* ¶ *Theseus* sonne of *Neptune* & *Æthra*, geuing too light credite to his wife *Phedra* that falsly accused his sonne *Hippolytus*, craued of *Neptune* (or as some say of his father who was made a God of the Sea) ẏ he would destroy hym, which in deede he did: for as once *Hippolytus* came in his Charitote by ẏ Sea syde, *Neptune* sent out some of his *Phocasis*, which so frayed the yong mens Horses, that they

ranne

ranne out of their way, at length tare him in peeces. You ſhall reade more of hym in *Hippolytus*.

And all the paynes that I do beare,
let them to him betide:
And that he may more wretchednes,
than erſt I did abide.
And that my verſes which do banne,
his counterfeyted name:
Do no leſſe harme, or leſſe may moue,
the Gods about the ſame.
I him do curſe, who knoweth well,
what meneth *Ibis* name:
VVhoſe conſcience knoweth wel, that he
deſerued hath the ſame.
VVithout delay I redy preſt,
my cauſes wyl purſue:
VVho so art at my ſacrifice,
doe it with ſilence vew:
VVho ſo art at this ſacrifice,
doe dolefully lament:
And goe to *Ibis*, al thy cheekes,
with moiſty teares beſprent.
VVith all yl lucke that may befal,
with leſte feete meete him ſone:
Let veſtures blacke your bodyes hide,
as is of mourners done.

Sygnes of euil lucke

And thou why doſt thou doubte to take
thy death like bandes of force?
Now ſtandes the Altar (as thou ſeeſt)
prepared for thy corſe.
Let no delayes my banning ſtay,
pompe is prepard for thee:
A curſed ſacrifice thy throte,
vnto my kniues apply.
Let thearth deny thee fruit, and ſtream
his waters holde from thee:
Let euery winde deny fitte blaſtes,
for thy commoditie.
Let not the Sun ſhine bright on thee,
nor gliſtering Moone by night:
And of thy eyes let glimſing ſtarres,
forſake the wiſhed ſight.
Let not the fire graunt thee his heate,
nor Ayre humiditie:
Let neither earth nor yet the Sea,
free paſſage graunt to thee.
That banyſhed and poore thou mayſt,
ſtraunge houſes ſeeke in vayne:
That crauing to, with trembling voyce
ſmall almes mayſt obtayne.
That neither ſound of body, nor
thy mynde in perfect plight:
This night be worſe than paſſed day,
and next day than this night.

Hecate ſeth hym from all that is eyther pleaſaunte, or profytable or nedeful.

That

That thou mayſt ſtill be pitiful,
but pitied of none:
And that no man nor woman may,
for thy miſchaunces mone.
And that thy teares may hatred moue,
thou iudged worthy to,
On whom (though many miſcheſes light)
yet worthy many mo.
And (that that ſeldome commes to paſſe.)
I wiſhe thy whole eſtate:
All wonted fauour for to want,
and be replete with hate.
And that thou want no cauſe of death,
but mayſt be voyde of powre:
And that thy lyfe be forſte to flye,
of death the wiſhed houre.
And that thy ſoule with troubles toſt,
conſtrayned ſtyl to ſtay:
May leaue thy wery limmes at length,
tormented with delay.
It ſhalbe ſo, and *Phœbus* to,
that this in force ſhould ſtande:
Did geue a ſigne, a doleſull byrde,
did fly on my left hande.

Byrdes that were thought to impart any euill lucke, were an Owle, a night Crowe, a Rauen, with diuers other.

And

And ſure I thinke that what I wiſh,
the Gods on high ſhal moue:
I will (oh wretch) be fedde with Hope,
till death thee hence remoue.
Hereof ſhal that day make an ende,
that ſhal thee take from me:
Hereof ſhal that day make an ende,
that commes to late to me.
But firſt this foule ſo many times,
ſore ſpyted at of thee,
That day ſhall cary quite away,
that cõmes to late too me,
Than this griefe may by any ſpace,
of time be wipte away,
Or that either day or howre ſhall,
my rooted hate alay.

Tiraces. VVhile *Thracians* ſhal with arrowes war,
Iaziges. *Iaziges* with bowe:
Ganges. VVhile *Ganges* ſhal be luke warme felt,
Iſter. and *Iſter* colde as ſnowe.

¶ *Thraces* and *Scithi*, were counted in times paſt as one, and they vſed one tongue. In theyr warres more than anye other people they vſed Bowes and Arrowes, bycauſe they were inuented among them by *Scythus Iupiter* his ſonne, of whome *Scithia*, was ſo called.

¶ *Iaziges*

¶ *Iaziges* bordered hard on them, and practised the bowe also.

¶ *Ganges* a Ryuer ỹ runneth from among the Hylles of *Scythia*, (for of the head therof I reade no certeyntie) it is of suche bredthe. ỹ where it is narrowest it is eyght myles broade, & commonly an hundred. Where it is shallowest it is twenty yardes deepe, it is luke warm, bycause it rūneth out of ỹ East.

¶ *Ister*, a great Riuer runneth out of ỹ Hyl *Arnoba* in *Germany*, it is also called *Danubius*, it runneth by many countreys. When it cōmeth into *Illyria*, it receiueth into it. Ix. other Ryuers, and falleth into the North seas in seuen partes, and therefore is very colde.

While mountaines hye great trees shal beare,
infields while grasse shal grow:
While *Tibris* shal through *Tuscan* land
with any water flowe.

¶ *Tibris* a floud in *Italie*, so called of *Tiberius* drowned therin, called in times past *Albula*: it runneth thorow *Hetruria*.

I wil make warres with thee, not death

shall

shall bryng my wrath to ende:
But wyll giue weapons to my ghostes,
against thy sprytes to sende:
And then also when into ayre,
my selfe shall turned be:
My lyueleſſe shadow shall with hate,
pursue the ghoste of thee.
Then also myndefull of thy deedes,
I wyll thy shadowes chace:
And I a bony forme wyl be,
with thee in euery place.
VVhether I by yeares consumed long,
(which I would not) shall dye:
Or else shal be by force of hand,
resolued by and by:
Or whether tost amyd the Seas,
shall suffer wrack with greefe,
And Fyshes strange vpon my corse,
shall seeke to fynde releefe.
Or whether that the Rauens shall,
make of my fleshe theire foode:
Or greedy VVolues shal haue their lyps
embrewed with my blood.
Or whether some may wel vouchsafe,
me vnder ground to laye:
Or cast me into flaming Fyre,
when lyfe is gone away.
VVhat so I bee I mynde to come

Reade the syxt booke of Virgyl, his Æneidos, of the state of mẽs soules, after deth

from Hell, that vgly place:
And then with colde (reuenging) hands,
wyll ſcratch thee by the face.
Thou waking ſhalt me ſee, with goſtes,
my ſelfe Ile ſecret keepe:
Then wyll I ſeeme tappeare too thee,
to wake thee from thy ſleepe.
And laſt, what ſo thou doſt, before
thy face and eyes, Ile flee:
And wyll complaine, ſo that no where,
in quiet thou ſhalt bee.
The cruell ſtrokes wherewith I wyll
thee ſmyte, ſhal ſound againe:
And helliſh brandes before thee ſtyll,
ſhall ſmoke, vnto thy payne.
Alyue thy furyes ſhall thee vexe,
and after Death alſo:
So that the lyfe ſhall ſhorter be,
than either payne or wo.
To thee ſhal nether Death rytes hap,
nor frendly teares befall:
Thy body ſhalbe caſt abroade,
bewayled nought at al.

It was in olde tyme counted a great miſ-
hap to dye in a ſtraunge Countrye, where
none of theyr kynne myght cloſe the eies of
ỹ dead, or bewayle theyr coyſe, as maye ap-

peare

peare in the fyrste Epistle of *Ouid*, and also in many other places.

Thou shalt with cruel hangmans hand
be drawne, to all mens ioye:
The hooke hard fastned to thy bones,
vnto thy more annoye.
Also the fire that al consumes,
from thee alone shal flye:
The iust earth shal not graunt thy corps,
a place wherein to lie.
The Rauens shal with crooked beak,
and talands draw apart
Thy intreiles, and the greedy dogs,
deuoure thy faithlesse heart.
And though this praise do make thee proude,
that VVolues insatiate,
Aboute thy carion corps shall haue,
continuall debate.
In places rod, thou shalt be cast,
far from the fieldes of ioy:
There shalt thou be, where thurtful sort
abydeth in annoy.

Three places in Hel.

In Hel be three diuerse places, the fyrste cõteyneth Infantes, those that were put to Deathe by false accusatiõ, those ỹ kylled thẽ selues, suche as dyed for loue, valyant Warryours

ryours and other, & thys place is in the entraunce as it were of Hell, as ſone as a manne hath paſſed the Ryuer *STYX*. Whē a man hathe paſſed thys place, there be two wayes, the one leadeth to ỹ happy fældes, called *Campi Elysij*: the other to the greate & terryble tower wherin the wycked men be tormented, ſome of whoſe punishmēts *Ouyd* proſequuteth as foloweth.

If you lyſt to read more at large hereof, ſée the ſixth booke of *Virgil* his *Æneidos* & *Homer* in the leuenth of his *Odiſſe*.

Phlegias.

That *Siſiphus* doth rowle the ſtone,
and *Phlegias* is there,
Faſt tyde vnto a turning VVheele,
that doth his members teare.

Siſiphus.

¶ *Siſiphus* ſonne of *Æolus* for troublyng thoſe that inhabited *Iſtuus*, was thruſte into Hel, where he is punished with rowling a ſtone to the top of a hyl, which as ſone as he hathe layed there, tumbleth downe backe, and he runneth after it to fetche it againe, and thys doth he continually.

¶ *Phlegias* for deſpiſing the Goddes, was

tied to a Wheele in Hel. See the sixte of *Virgyl* his *Aeneidos*.

Ixion. Some wyll vnderstand thys to be spokē of *Ixion*, who desyred to lye wyth *Iuno*, or as *Homer* saith, with *Latona*. Which thing *Iupiter* perceuing, turned a clowd into the lykenesse of hir, with which *Ixion* accōpanying, engendred therof the Giaunt lyke *Centaures*, for which sin, *Iupiter* thrust hym into Hell. His punishment was as saith *Virgyl*, in the sixte of *Aeneidos*, in this sorte.

Lapithe. Ixion and Perithous ¶ *Lapithe*, *Ixion* and *Perithous* are sette at a gorgeouse table, furnished with all kynde of delicate meates, but ouer their heades hanges a great stone, redy to fal vppon them, & before them sittes one of the Furyes ỳ wil not permit thē to eate any bit of ỳ good meat, so that they bée in double danger, as wel of thefal of ỳ great stone, as also of famyshmēt, for lacke of food.

Belus. There *Belides* on shoulders beare,
stryl waters gushing oute:
VVho banisht *Ægiptus* daughter, were
a passing bloody route.

Danaus. ¶ *Danaus* the sonne of *Belus*, king of ỳ vpper *Egypt*,

against Ibis.

Egipt, hadde fyftye daughters, and *Ægiptus* his brother fyftye sonnes. *Aegiptiers*

¶ *Ægiptus* instantly desyred that his sonnes might mary his brothers daughters, but *Danaus* by no meanes would consent to that, because he heard of the Oracle ỳ his sonne in law should kyl hym. Uppon which occasiõ, warre arose betwene ỳ two brothers, & *Danaus* cõstrayned by flyght to sẽke safetie, sailed into *Grece*, where hauing expelled *Gelamor*, or as some sate, *Stelenus*, hẽ raygned fifty yeares. *Belus.* *Danaus* *Aegiptus.* *Gelamor.* *Stelenus.*

¶ *Ægiptus* not cõtent that his Brother was thus departed, gathered a great army, made his sonnes Capraynes thereof, and gaue them charge, that they shold neuer retourne, except they either had kylled *Danaus*, or maried his daughters. The yong men had so good succesſe, that *Danaus* of force, was constrayned to yelde vnto them. And in fine, concluded the maryage, and straightly commaunding eche one of his daughters the fyrst night to kyl theyr husbandes, which thing sauing *Hipermneſtra*, they al actompliſhed. *Belids kild their husbands.*

She saued *Linus*, of whõ, after hir father was slaine. She alone among fifty was fouũd rather to haue preferred ỳ rights of Patrimony *Hipermneſtra.* *Linus.*

and loue to hir husband, than the cruel commaundement of hir vnreasonable Father. But the rest of hir sisters, for the accomplishing of this enterpryse, are fayned of Poets to cary water in bottomlesse Tubbes, vntil they haue filled a Tunne without a bottome also.

There *Pelops* father, *Tantalus*,
doth Apples want harde by:
And stil amidde the watery floud,
for thirst is like to die.

Tantalus.

Ganimedes taken away.

¶ *Tantalus*, *Iupiter* his Sonne, by ỹ Nimphe *Plote*, king of *Paphlagonia*, he had warres with *Tros* for the taking away of *Ganimedes*, and being vouchsaued at the table of Goddes, bearing they? counsell, and detecting the same, was therfore set in a riuer in Hell vp to the chinne, ouer whose head to his vpper lip hanged fayre ripe Apples, but when he catcheth at thē, (as *Homer* sayth) a winde cōmeth and blowe? them away: and if he stoupe to drinke, watthe er of it selfe declyneth, so that in great plenty both of fruite and water, he is ready to die for hunger and thirste.

And

against Ibis.

And he whose head is from his feete, *Titius.*
nine acres bredth away:
Who giues his bowels stil vnto
the Vulture for hir pray.

¶ *Titius* the sonne of *Iupiter* and *Helara*, he was counted the sonne of *Terra*, the Earth, because he was brought vp by his mother in a caue for fear of *Iuno*, for rauishing *Latona*, & was tied in Hel to a Rocke, where two Rauens came and fedde vppon his entrayles. *Homer.* 11. *Odiss. Virgil.* 6. *lib. Æneid.*

Here shal one of the Furies cut
with cruel whips thy sides:
And shal constrayne thee to confesse,
the summe of thy misdedes.
The seconde shal thy torne limmes
commit to serpents ire:
The third thy face bemoyst with teares
shall cast into the fire.
Thy sinfull ghost a thousand wayes,
shall there be put to payne:
And *Æacus* to punish thee,
shal search his skilful brayne.

¶ *Minos*, *Æacus*, and *Rhadamanthus* the sonne of *Iupiter* and *Europa*, for they? vpright and *Iudices infernales.*

iuſt dealing on earth, after their death, were fayned by Poets to be Iudges in Hel.

The pinching paynes of auncient men,
he ſhal tranſferre to thee:
To thoſe that long haue livd in payne,
thou cauſe of eaſe ſhalt be.
He alludeth to the ſtoryes afore of Siſiphus, Tantalus. Phlegias. Titius.
Thou *Siſiphe* haſt one, to whom
thy ſtone commit thou mayſt,
New members ſhal turne rounde on wheles
that run about ſo faſt.
In vayne at fruit and water to
this man ſhal ſeeke reliefe:
This man ſhal feede the greedy birdes,
with euerlaſting griefe.
No other death ſhal ende the paynes,
that this death bringes to thee:
Vnto the griefes that thou ſhalt haue,
no hower laſt ſhal be.
Of them Ile tell a few, as if
Ida. the leaues of *Ida* wood,
A man would ſeeke to count, or tell
the drops of *Afrike* flood.

¶ *Ida* was a wood of *Crete*, wherof ỹ *Troians* who had their originall in *Crete* called a wood of *Phrigia* hard beſide *Troy*, *Ida*. In it be Pine trees

trées that neuer decay nor ware rotten. *Theophrastus.*

Hybla.

I cannot tell how many flowers,
on *Hybla* hill there be:
Nor yet what store of Saffron growes,
in land of *Cicily.*

Crocus.

¶ *Hybla* a citie of *Cicilia* so named of a king called *Hiblo*, who betraying the same to the *Megarenses*, brought to passe that they builded it agayn, and called it *Megara*. *Strabo* writeth that ỹ *Dorienses* a people of *Greece*, builded it, & ỹ the olde name therof remayned styl, for ỹ goodnes of the Hony that was made there, & ther of called *Mel Hybleum*. Not farre from ỹ towne there is an hil also called *Hybla*, wher vpon groweth much Time, & many other flowers, whereof the Bées feeding, do make very good Hony.

Crocus & Smilax.

¶ *Crocus* a young man loued *Smilax* wel, he was turned into a flower of his owne name, we cal it Saffron, and she into Ivy, this flower for ỹ sweet odour therof, is much praysed of *Homer*, wyth *Lotus* & *Hiacynthus*: ther groweth great store thereof vpon ỹ hil *Coricium* in *Cicily.*

C.iiij. Nor

Nor when the VVinter waxeth cold,
wyth boyſterous Northerne blaſt:
Athos. VVhat ſtore of Hayle on *Athos* falles,
tyl it be white at laſt.

¶ *Athos* is a marueylous high hil, belonging both to *Thracia* and *Macedonia*, it was made playne by *Xerxes* king of the *Perſians*, whē he brought his army into *Greece*, ỹ ſpace of a thoutāde, fiue hundred pace, of our meaſure a myle and a halfe, on the toppe therof
Acron. ſtandeth a citie called *Acron*.

Nor by my voyce all the miſhaps,
moſt like to fall on thee:
Can counted be, though thou wouldſt giue
a thouſand tongues to me.
So many and ſo great miſhaps,
ſhal (wretch) to thee be ſent:
As I my ſelfe I thinke may be,
conſtrayned to lament.
Thoſe teares ſhold make me euermore,
a happy man to be:
That weeping ſhould more pleaſant be,
than laughter vnto me.
Thou wert vnhappy at thy birth,
(the Gods would haue it ſo:)
No ſtarre did ſeeme to fauour thee,

that

that might abate thy wo.
Then *Venus* did not shine on thee, *Venus.*
nor *Ioue* so ful of grace: *Iupiter.*
And neither *Moone*, nor *Sunne* for thee, *Luna.*
had fauorable place. *Sol.*
Nor he whom *Maia* bright brought forth *Mercury.*
to *Iupiter* the great:
For thee in Skyes his starre did place,
in any prosprous seate.
The cruel starres of frowning *Mars*,
haue all the rule of thee: *Mars.*
And *Saturne* olde that nothing haue,
to promise luckely. *Saturne.*

The Poet here roueth that at hys birth, by celestiall influence, he was vnhappy: but bicause that the *Astrologians* doe in many wordes declare the properties of the Planets, according to their houses, cõiunctions, aspects. &c. I wil talke therof nothing at all, sauing of that which in this place of necessity must be touched. Ther be. vii. Planets, they be placed in order fro the lowest to ỹ highest, thus: *Luna, Mercury, Venus, Sol, Mars, Iupiter, Saturne*, wherof two, *Iupiter* and *Venus* be alwaies very good, and *Saturne* and *Mars* alwayes very euil, the other. iij. *Sol, Mercury, Luna*, indifferent, that, is if either by cõiunc-

tion, or aspect they beholde any good or bad Planet, they encrease his power & property.

Thy birth day to, that thou mightst see
nothing but heauinesse:
VVas very blacke for to beholde,
couerd with cloudinesse.

Which thing was coũted a very vnlucky signe.

This day is in the Kalendar,
that men do *Allia* cal:
Allia, In which also was *Ibis* borne,
a common yll to all.

y *Lucius Aquinius* a Southsayer told the Senate or counsel of *Rome*, that *Quint. Sulpicius* redy to fight with the *Frenchmen* did sacrifyce to the Gods at *Allia* a flood in *Italy*, about .xv. miles from the city of *Rome*, in which battail the estate of the *Romanes* was brought to so lowe an ebbe, y it was thought they should neuer haue recouered it agayne. This battayl was fought the .xvi. day of July, and for that cause the Senate decreed, that no supplications on that day should be made to the

Gods

Gods, and called it *Aliensis dies*, or *Postridua-nus*: on which day *Ouid* sayneth *Ibis* to be borne. *Dies alliensis.*

VVhom as sone as his mother vile,
out of hir wombe had cast,
Himselfe found in *Ciniphia*,
with stinking body plast.

Ther may be two reasons alleged, why ỹ Poet sayth that *Ibis* was borne in *Ciniphia* which is a cuntry in *Libia*. The one by cause there be good store of Gotes, whose sauour is very greuous to the nose, that he might take him of vnsauourinesse, which expositiõ his verse seemeth to approue. The other, for ỹ the scantnes of water in *Africa* is such, ỹ diuers kinde of beastes doe come to drinke of ỹ flode *Cinips*, or as some call it *Ciniphus*, where they of sundry natures engendring togethers, procreate straunge monsters, ỹ he might make him a monster also. *Ciniphis.*

The Owle that flyeth but by night,
against him right toke place:
And vttered with hir fatal mouth,
vnlucky cryes apace.
Him forthwith washt *Thesmenides*, *Eumenides, the!*

with

with water ful of mudde:
Furyes of whom we spake before. VVheras it came right blacke, from out
the foordes of *Styx* his floude.
Thoſe helliſh Furies did anoynt,
his heart with bitter gall:
VVhich done, their hands embrud wyth blood
three times they clapped all.
Theſe done, they powred bitches milke,
into his childiſh throte.
This was the meat that firſt of all,
in Infancie he got.
VVherof, he whelpe of ſuch a dame
doth al his fiercenes gayne:
And barketh forth in euery place,
his dogged wordes amayne.
VVith clothes in colour Iron lyke,
his members haue they clad:
That from ſome fire of curſed corps,
they lately taken had:

Color infernalis. The colours of Yelbe lyke ỹ ruſt of Iron, ſo is *Charon* his Boat, that is the Fery man ouer *Styx* into Yel.

The cloth ỹ was taken from an euil mãs corſe, was counted vnfortunate.

And leaſt that on the ground too bare,

his

his head ſhould lye alone
Not borne vp, there vnder they
doe lay a hard Flint ſtone.
And then they ready to depart,
doe make amid the place,
A fier of greene wood, which they put
vnto his noſe and face.

A fyre of grene wood is noyfull, bycauſe it maketh much ſmoke.

As ſone as he did feele the ſmoke,
he gan aloude to crie:
To whom then forthwith thus did ſpeake,
one of the ſiſters three.
VVe moue to thee theſe weeping weales
for euer to endure:
VVhich alway ſhal for cauſe inough
fal from thee, be thou ſure.
Thus did ſhe ſay, and *Clotho* bad,
hir promiſe firme to ſtande:
And forthwith ſpan a cole blacke thred,
with hir vnlucky hande:
And for bicauſe ſhe liſt not tel
long deſtenies before,
Of all thy facts (quoth ſhe) there ſhall
a Prophet tell thee more:
That Prophete ſure am I, of me

thou ſhalt thy miſchiefes know:
So that the Gods ſo ne of their skyll
would on my wordes beſtow.
God graunt the things I wiſh to thee,
may to my verſe agree:
VVhich thou amid thy dolor mayſt,
approue right true to be.
And that without examples olde,
thou haue not thine annoy.
God graunt thy miſchiefes be no leſſe,
than thoſe that hapt to *Troy*.

Troy.

¶Howe cruelly *Troy* after .x. yeares warre was deſtroied, each mã doeth knowe. And ỹ ỹ occaſiõ of the war was for *Helena*, wife of *Menelaus* king of *Sparta*, daughter of *Iupiter* & *Leda*, ſiſter to *Caſtor* and *Pollux*, & *Clitemneſtra* wife of *Agamemnõ*, general of ỹ *Grekes* army at *Troy*, & king of *Micene*, whom *Iupiter* in the likenes of a Swan begat.

And in thy thigh as great a wound,
with poyſoned ſhotte mayſt haue:
As *Peas* ſonne, twhom *Hercules*
his bowe and arrowes gaue.

Philoctetes.

¶*Philoctetes*, *Peas* ſonne, companiõ of *Hercules*, enioyed his bowe & arrowes after his death,

death, which were giuen hym, partly for ỹ he made the fyre wherin *Hercules* was burned, partely ỹ he should neuer disclose ỹ place where he was buryed: but being afterward cõstrained to manifest the same, as he was comming to *Troy* in the cõpany of *Vlisses* with *Hercules* arrowes (without which *Troy* myght not be taken) was therfore wounded in the thigh with one of the arrowes empoisoned with the blood of *Hidra*, of which kind wer two in *Hercules* quiuer, the grief wherof, draue him into such a madnes, ỹ the *Grekes* of force were constrayned to leaue him in *Beumos*, yet some saye that he came to *Troy*, & was wouñded in his returne, but *Homer* & our *Ouid*, in the .13. of *Met.* are of contrary opinion. *Herculis sagittæ.*

And grieud no lesse than he that suckt,
a Hart in time tofore:
Who armed, with vnarmed hande
was wounded very sore.

¶ *Telephus* sonne of *Hercules* & *Auge* daughter of *Aleus*, being fouñd among the bushes was nourished by a Harte. He was afterward giuen by a certayne shepherd to *Corithus* king of *Thessalia*, but when he had learned *Thelephus.* *Corithus.*

that

that his mother was banyshed the cuntrey by hir father for committing adultery with *Hercules*, he came into *Misia*, where finding hys mother maried to *Theutras* king of that coũtry, and the king without heire, him self was appointed successor in ỹ kingdom after ỹ decease of *Theutras*, wher he raigned when the *Grekes* landed in *Misia*, being by tempest driuen out of their way to *Troy*, with whom also for molesting his countrey, he fought a baliant battayle, wherein he was wounded by *Achilles*, who had but his speare, yet he constrained them to retyre into *Grece*, but afterward being certified by the oracle, that he might not be healed, except he were woũded in the same place agayn by *Achylles*, he sayled into *Grece*, & promised the *Grekes* that if *Achilles* would heale him, that he wold conduct them to *Troy*, and let them haue prouysion also for thir army out of *Mysia*, which thing was done.

Theutras.

Achylles.

Or he that headlong fell from horse,
in conutryes straunge to ground:
VVhom comly personage almost,
did vtterly confound.

¶ *Pretus, Abas* his sonne, king of the *Argiues*, maried

married *Stenobia*, or as some say *Antia* daughter of *Iobas* king of *Licia*, had in his court a very beautiful young man named *Bellerophon*, whom the quene loued more than reason would permit, and many waies attempted to haue him lie with hir; but whē by no meanes she could bring that to passe, she turned hir hot lone into extreme hate, & complained to hir husband that he would haue rauished hir: *Prætus* herewith was sore moued, yet woulde he not kill him in his house, but sente him with letters to *Iobas* his father in law, wherin he desired ȳ the bearer by one meanes or other shoulde be slayne. When he came thether he was well entertained, & had colorable good chere vse. But in ȳ ende vnder a cloke of an honorable enterprise the king sente him to destroy a *Chimer*, that molested the *Licians*, to the intent ȳ he might there be slaine, but he conquered ȳ beast, & returned victorious. After this he was sente to subdue a cruel kynd of people called *Solimi*, which he did. To be shorte, after many valiaūt exploytes, the kyngs malyce being turned into perfecte lone, for the vertue he sawe in him, & deming that to be false whych his Sonne had told him, maried his other daughter *Achimene* vnto him. *Steno-*

Prætus.
Stenobia.
Bellerophon.
Iobas.
Chimera.
Solimi.

hes hearing hereof, hanged hirselfe. *Bellerophon* after thys, hauing a minde to see what was in heauen, bicause he had *Pegasus* the winged horse (that was *Perseus* his before, ingendred of ỹ blode of *Medusa*, kyld by ỹ said *Perseus*) he flew a great heigth, frõ whence loking downe, he was so afrayd, that he fel down & brake his nerke, but his horse flewe into Heauen, and was placed among the Starres, this the Poets fayne. Reade his true history in *Strabo*.

And mayst see as *Amintors* sonne,
who trembling gropt his way:
With nothing els saue with his staffe
without the light of day.

Phenix. ỹ *Phœnix*, *Amintors* sonne, his grandfather was called *Ceraphus*, & his greate grandfather *Ormenius*, lay wyth his fathers Concubin, & being thereof accused by his stepmother, he fledde to *Peleus*, *Achilles* father, whose companyon he was alwayes after. He was *Achilles* master, & went with him to *Troy*, but in ỹ end desirous to go into his country *Phocis*, could not se his people, bicause he was blind. That some say he was made blynde by his sonnes, seeing they alledge no cause why. seemeth

ſæmeth not verye like to be true.

Nor mayſt beholde no more than he,
whoſe daughter did him guide:
VVhoſe wickednes his father, and
his mother both hath tryde.

Oedipus his petigree.

Ye meaneth *Oedipus*, whoſe vnhappy ſtocke bycauſe it playeth a great part in this Pageant, it ſhall not be much amiſſe, if we fetche hys Petigrée ſomewhat farre, we wil therfore firſte beginne with *Iupiter*, who begotte *Helene*: *Helene*, *Belus*: *Belus*, *Abas*: *Abas*, *Agenor*: *Agenor*, *Europa*, *Cilix*, *Baſſus*, & *Cadmus*: *Cadmus*, *Polidorus*: *Polidorus*, *Labdacus*: *Labdacus*, *Laius*: *Laius*, *Oedipus* of *Iocaſta*. *Laius* deſirous to knowe what children he ſhuld haue, enquired of the Oracle of *Apollo*, by whō he was certified, ỹ he ſhold haue a ſonne which ſhould put him to death. He cōmanded therfor ỹ all his mē children ſhould be ſlaine. *Oedipus* was borne, and hauing put thorough his fete two withies, was hanged on a tree, where he was found by *Polybia*, a woman, who brought him vp to mans ſtate: But beinge greeued that he knew not his parents, determined to go to *Delphos*, to enquire of them: whether at that tyme went *Laius* alſo, to knowe what was become of his ſonne. They met

Polybia.

together in *Phocis*, and stryuing for the way, *Laius* was slayne by *Oedipus*. After thys hee ouercame the monster *Sphinx*, & attempted the kingdome of *Thebes*, & maried the queene, by whom he had two sonnes & two daughters, *Etheocles*, *Polinices*, *Antigone* and *Ismena*, thus *Diodo*. *Seneca* sayth, that *Phorbas* a shepeherde foūd him hanging by the feete, & gaue him to *Merope* king *Polibus* wife king of *Corinth*, of whom because they wanted heirs, he was brought vp as their own child, but knowing after by the Oracle that he should kyl his father, supposing them to be his true parents, fled frō thē, thinking by that meanes to auoyde his desteny, and comming to *Thebes*, kylled his owne father hunting in a forrest, and maried his mother vnwittingly: but when he knewe hereof (which thing he did by the means of the plague that hapned to ẏ Citie of *Thebes*) he would haue slayn himself, but his mē would not suffer him: thē would he haue caste himselfe headlong frō a rocke, but his daughter *Antigone* who alway waited vpō him, wold not permit him so to doe. When therfore by no meanes he could ende hys wretched life, he scratched out his own eyes. *Sen Diodorus Siculus* writeth herof farre otherwise.

Laius slayne.

And

againſt Ibis.

And that thou mayſt be ſuch, as he,
who iudgd the ioconde ſtrife:
VVho after in *Apollos* arte,
was famous during life.

¶ *Tyreſias* a *Theban*, ſonne of *Chyron* & *Otboriclo*, was elected a Iudge betweene *Iupiter* and *Iuno*, to determine whether the man or woman was more enclyned to laſciuiouſnes, or moſt prone to accompliſh the luſtes of the fleſhe. He gaue ſentence of *Iupiters* ſyde, and concluded that womẽ were the wantoner. Wherefore *Iuno* moued to anger, put out hys eyes: but *Iupiter* comforted hys calamitie, and made him a Soothſayer. He foreſhewed the taking of *Thebes*, and when the citie was ouerthrowen, he was ledde captyue among the reſt, and drinkyng of the water of the fountayne *Tilphuſa*, in hys Journey died. His daughter *Daphne*, after called *Sibilla*, was wiſe in that arte, and wrote many anſwers. It is called *Apollos* arte, for that he is the God of thoſe that foreſhew things to come. *Tyreſias.* *Daphne, alias Sibilla.*

And that thou mayſt be ſuch as he
who did commaunde a Doue:
To conduct ſafe the goodly ſhippe,

that *Pallas* much dyd loue.

Phineus.

Phœnix had thrée sonnes *Cilix*, *Phyneus*, and *Doriclus*: *Phyneus* had two sonnes by *Cleopatra*, *Orithus* & *Crambes*. Ye put out theyr eyes, for that they were accused of certaine misdedes by theyr stepmother, in reuenge mēt wherof, *Iupiter* made him blynde, & sent the Byrdes called *Harpiæ* to molest him. But when he had receiued, hosted, & ayded the *Argonāts*, they were driuen from hym by two young men, *Zethus* & *Calais*, the sonnes of *Boreas* (the Northwynde) and *Orithia*, which could flye, and were also of the felowship of the *Argonants*. They were chased to the Ilandes then called *Plote*, after *Strophades*, bicause ỹ young mē returned from the chase, being admonished by *Irys*, that they shoulde chase *Iupiters* dogges no further.

Harpiæ.

Strophades insula.

For which benefyt, *Phyneus* gaue counsel to the *Argonants*, that they should folow the Doue that *Pallas* wold send them, lest they ranne on the rocks called *Saxa cianea*, otherwise *Simplegades*. But that *Phyneus* gaue them the Doue, belyde *Apollonius Rhodius*, none wryteth.

Or he who lackt his eyes with which

he

he naughtly gold hath kende:
VVhome to hir sonne a sacrysyce,
the Mother greude dyd sende.

¶ *Polymnestor*, king of *Tracia* maryed *Ilions* daughter of *Priamus* & *Hecuba*. To him when the warres of the *Grekes* and *Troians* began, was sent *Polidorus*, *Pryams* yongest sonne, & with him a great summe of Golde, there to be kept, tyl the ende of the warres, whom while *Troy* remained in good estate, *Polymnestor* kept honorably: But so sone as the fortune of *Pryam* and the *Troyans* decayed, he killed his Clyent, for to enioy hys money, & cast him into the Sea, whose body after the destruction of *Troy*, was founde on the shore by *Hecuba*, who dissembling the death of hir sonne, sent for *Polimnestor*, perswading him that she wolde deliuer him an other great summe for the norishment of hir child. He beleuyng hir, came into hir chamber, where of hir and hir maydens, his eyes were pulled out.

Polymnestor.

Polidorus

Hecuba.

Or as *Th'Ætnean* shepeherd was,
to whome was propheſied:
By *Telemus*, *Eurimous* sonne,
what after should betyde,

Polipbemus.

¶ *Polyphemus* was sonne of *Neptune* by *Thoosa*, he kepte sheepe about the hill *Etna*, in *Cicilia*, after he had eaten fiue of *Vlisses* men returning frō *Troy*, being dronken with wine, had his eyes put out by *Vlisses*. The whole maner herof is described at large in ỹ ninth booke of *Homer* his *Odisses*.

Or *Phyneus* his two sonnes, from whom
who gaue to them the same:
He toke their eyes, or *Thamyras*,
or *Demodoce* of fame.

Orithus.
Crambes.

¶ *Orithus* & *Crambes* for hurting *Ide* daughter of *Dardanus*, their stepmother by their father *Phineus* were made blind. See the story of *Phineus*.

Thamyras

Thamyras, sonne of *Philamon* and *Argyope*, as he came from *Euritus* king of *Æthulia* a Citie of *Peloponesus*, met with the *Muses* at *Dorion*, for boasting that he could play better than they, had his eyes put out of them, and his harpe taken frō him: his masters name was *Linus*.

Linus.

Demodocus.

¶ *Demodocus* a harper, he had of the *Muses* both good and harme: he wanted his eies, but

was

was a ſinguler Muſitian: he is much praiſed of *Homer* in the viij. boke of his *Odiſſes*. He ſang at *Alcinous* table two ſongs, one of ỹ adultery of *Mars* and *Venus*, the other of the bringing of the wodde hoꝛſe into *Troy*. Som thinke that by him, *Homer* meaneth himſelf, and not without cauſe.

Here muſt you note, that of whatſoeuer good qualities were in any of theſe men, be wyſheth nothing to *Ibis* but their blindeneſſe.

Or that ſome may thy members cut
as did *Saturnus* olde:
VVho thoſe parts, wherby he was formd,
to cut away was bolde.

Saturnus

¶ *Saturnus* ſonne of *Cœlum* & *Terra*, cut off his fathers members, but the droppes that fell from that gaſh, *Terra* receiued, wherof were ingendred the furious Giaunts, & the Nimphes that *Heſiodus* in his *Theogonia* calleth *Meliæ*. Of thoſe members caſt into the ſea, after they had ſwume a while & gathered a little ſome, was created *Venus*.

That *Neptune* in the ſwelling ſeas,
no better be to thee:

Polipheemus.

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Who those parts, wherby he was formd,
to cut away was bolde.

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That *Neptune* in the swelling seas,
no better be to thee:

Than vnto him, who saw his wife,
and brother, bird to be.

Ceyx. ¶ *Ceyx, Lucifers* sonne, maried *Alcione, Eolus* his daughter, who going to *Delphos*, was drowned. His wyfe sacrificed dayly to *Iuno*, for his safe returne. *Iuno* hauing pytie of her, for that she lost so much paine, sent *Iris* to *Somnus*, wyth commaundement that he shoulde tell hir of the death of hir husbande. *Somnus*, he sēt *Morpheus* (one of his thre messengers) who in lykenesse of hir husbande, appeared to hir by night, and certyfyed hir of all his state. In the morning she riseth and goeth to the Sea syde, & finding the body of hir dead husband, would haue drowned hir selfe, but she was in the fal turned into a Byrd of hir owne name.

Dedalion. ¶ *Dedalion*, brother to *Ceyx*, had a very faire daughter, loued of *Apollo* & *Mercurie*, hir name was *Chione*, she bare to *Apollo*, *Philamon*, (father of *Thamiras*, of whome we spake before) the excellent Musition: To *Mercurye*, ỹ infamous theefe *Antolicus*. For comparing with *Diana* in beauty, she was slayn with hir Arrowes, for greefe wherof, hir father was turned into a Hauke.

Or

Or else vnto the skylful man,
whome holding in his hand
The peeces of his broken barke,
dyd *Ino* helpe to land.

¶ *Cadmus* builder of *Thebes*, begat of *Harmonia*, ye daughtee of *Mars* and *Venus*, *Agaue*, *Autonoe*, *Ino*, *Semele* and *Polydorus*.

¶ *Ino*, was maried to *Athanias*, who in his fury thinking that his wife and children had bene wylde beastes, called for hys hunting nets to hūt thē. She had by him two sonnes. *Clearchus* and *Melicerta*, the elder whereof hys father catching, swinged about his head tyll he had beaten out his brains against ye trées. *Ino*, taking hir other childe in hir armes, wēt to the Sea, minding to caste hir self hedlong therinto. But in ye mydst of their fall, they wer made, he a god, and she a goddesse of the Sea. *Ino* is called *Lencothea*, or *Matuta*, she helped *Vlisses*, when *Neptunus* his heuy friend hadde brokē his ship, and would haue drowned him also if he might. Al this dispeasure grewe, for putting out ye eye of *Polyphemus* hys dearely beloued sonne.

Ino.
Athanias
Vlisses.

And that not one alone may know,

chys

thys kynde of punishment:
God graunt thy members may with horse
in peeces all be rent.

Metius Suffetius

¶ *Metius Suffetius*, a tray tor to *Tullus Hostilius*, making warre against the *Fidenates*, after the victory gotten, was tyed to two chariots, and pluckte in peeces. *Liuius. li.* 1. Neither before nor after was any punished after such sorte in *Rome*.

And that thy paynes may be as greate
as of *Amylcars* hande
He felt, the which would haue redemde
none of the *Romane* bande,

Attilus Regulus.

¶ *Marcus Attilius Regulus*, in the firste *Carthaginian* warre, generall of the *Romayne* armyes, toke *Clypea* a great cytie, and. 300. other walled townes. The *Carthaginians* thinking their successe to be so yll for lacke of a good and experte captayne, sent to *Lacedemon* for one, from whence came *Xanthius*, & ouercame him. His army being so faint for lacke of water, and with continual labor, that of fyfty thousande not seuen thousand would take theyr weapons & fight for theyr lyues, in which battayle hym selfe was taken prysoner,

soner, and after sent to the senate of *Rome* to intreat for the redemyng of the prysoners, wold by no meanes condyscend that one of them should be raunsomed. Yim self also returned to cruell punishmēt voluntarily, for he had rather suffer any tormēts, than break his promise made to his enimie. Ye was killed, but after what sort it is not wel knowen. Some say that hee was constrayned to loke vpon the Sun with his eies open & so to die. An other sayth, that he was constrained to watch, & so for lacke of slēpe to dye. Other, that he was put into a barrel ful of nayles & so dyed, which is most lyke to be true, because his chyldren hauing the *Carthaginian* prysoners deliuered to them, put them to death after lyke sort. *Eubero.* *Tuditanus.* *Sillius.*

And that no power that heauen holds,
may be to thee more ayde:
Than *Iupiter Herceus* altar was,
to *Priam* sore afrayde.

¶ *Priamus, Troyan* king, past all hope of safety, fled to the altar of *Iupiter Hirceus*, which was in the mydst of his palace, for succor, where by the cruel bande of pytilesse *Pyrrhus* he was slayne. *Virgill.* *Priamus.*

Or

Or as kyng *Theſſalus* from toppe
of *Oſſa* hyl was caſt:
So thou mayſt from ſome ſtony clyfte,
be headlong flong as faſt.

Theſſalus

¶ *Hemon* by *Chalciope* had a ſonne called *Theſſalus*, he was kyng of *Theſſalia*. He receyued *Eurialus*, one of *Coricira*, a ſtraunger, and entertayned hym courteouſly. But he, notwithſtanding thys gentlenes, as on a time they walked vppon the hyl *Oſſa* in *Theſſalia*, was by the ſaid *Eurialus* caſt downe headlong: after this, he kylled his ſonne *Neſon*. and was hym ſelfe king of *Theſſalia*. But in ỹ ende, when he could not be purged of thys murder, hé is reported to haue his head eatẽ ſtyll with the furyes of hell. Which thing *Ouid* in the next verſe affyrmeth.

Eurialus

Or that thy lyms may feede the ſnakes,
as dyd *Eurialus*,
VVho dyd the regal ſcepter hold,
after kyng *Theſſalus*.
That water hot powrde on thy head,
may be to thee the cauſe
Of ſhortning of thy fatall lyfe,
as it to *Minos* was.

¶ *Minos*,

¶ *Mynos*, hauing receyued an iniury of *Dedalus*, for making of the *Laberinth*, pursued him with his nauy to *Cochalus* king of *Sicilia*, to whome *Dedalus* fled for succour, whose fauor with his excellēt workmāshyp he had thorowly gotten. As sone as *Mynos* was arriued in *Sicilia*, and began to destroy the cōtrey, *Cochalus* required him to commō of the matter, shewing him good hope ȳ hee would delyuer *Dedalus*. Whereto *Mynos* agreyng, came to him. *Cochalus* had prouided for him a bath, in which he kept him so long, ȳ with the vapors of the hot waters, he was murthered. Whose dead body he delyuered to hys men, affyrming that by chaunce he fell into the warme water, and ther dyed. Thus *Diodo. Eusebius de temp.* saythe, that hee was slayne of *Cochalus* daughters by craft. He was sonne of *Iupiter & Europa*, king of *Crete*, and is one of the three Iudges in hell. But how soeuer he died, the *Cretenses* so hate ȳ *Sicilians*, ȳ which of them soeuer arriueth at eyther countrey, he is sure to be slayne.

Minos.
Dedalus.
Cochalus.

Or else as wycked *Prometheus*,
thou mayst be tyed fast
Vnto some hyl, vppon whose flesh,
the byrds may haue repast.

¶ *Iapetus*

Prometheus.

¶ *Iapetus* begat of *Asia*, *Prometheus* and *Epimethus*, some saie. *Atlas* also, & *Argus* with thr hundred eies. *Prometheus* made the forme or picture of a man, and desyred muche to haue life in it. But how he might bring that to passe, he knew no way, tyll *Minerua* carved him into heauen, to shewe him the cõmodities therof, where he espied the chariot of the Sunne, to which he put his rule, & so brought fire into earth, wherwith also, he put lyfe into his Image.

For which dæde *Iupiter* being very angry, commaunded *Mercury*, some saye *Vulcan*, to tye him to the hyll *Caucasus*, in *Assiria*, where an Egle continually eateth out his hart.

Or else that being slaine thou mayst
into the sea be sent:
As *Etracides* from *Hercules*,
the fyftenth by discent.

Etracides Cleba.

¶ *Etracides*, setting much store by *Dorus* sonne, *Cleba*, and geuing him what soeuer he would haue, was for all that slayn by hym, bicause the childe was desyrous to be a warrior, after his death the lusty yonker gathered an army, and hauing atchieued many valiant

liant exployts, be buil ded *Cuma Phrygionia.*

Or that as *Phillip* was, thou mayſt
with cruel ſword be ſlayne:
Of him, whome thou in beaſtly ſort,
to loue doeſt not dyſdayne.

¶ *Attalus* ſhamefully abuſed a yong man called *Pauſanias*, who complayned thereof to *Philippe* king of *Macedonia*, ſon of *Amyntas*, who vyd but lyttle regarde his complaynt, bicauſe *Attalus* was hys ſyſters ſonne. *Pauſanias* therefore much moued with the kings vniuſtice, turned ẏ vengeance toward him, & ſlewe him. But bicauſe this was not king *Philips* louer, it ſæmeth the Poet meaneth ſome other. I wold therfore take it to be ſpoken of *Archelaus* ſonne of *Amyntas* alſo, and brother to *Philip*, by an other woman, who aſſuredly was ſlayne by one whom hæ beaſtly loued, and brutiſhly abuſed. Then may you reade it, thus. Or that as *Archelaus*, thou maiſt &c. *Attalus*, *Philippus.*

Or that as faythleſſe cups to thee
thy ſeruitors may profer:
As vnto hym who was the ſonne,
of horned *Iupiter.* *Archelaus.*

Iolla. ¶ *Iolla*, sonne of *Antiptaer*, cuppebearer to
Alexander magnus. *Alexander*, sonne of *Phylip* and *Olimpias*, surnamed the greate for hys valiancie, poysoned his mayster.

Thys *Alexander*, wouide ne edes be the sonne of *Iupiter Hammon*, whose image was lyke a Ram, & that for this cause. At what
Bacchus. time *Bacchus* sonne of *Iupiter* and *Semele*, passed thorow the desartes of *Libia*, almost lost for water, *Iupiter* appeared to him in the likenes of a Ram, & beatyng the grounde with his foot, caused the water to come forth aboundantly, wherefore *Bacchus* erected a temple to him, and set hys Image therein in li-
Corniger Iupiter. keneſſe of a Ram: therof was he called *Corniger Iupiter*:

That hanging as *Acheus* dyd,
thy lyfe thou mayst not holde,
VVho wretched man by corde was tyed
in flud that flowes with golde.

Acheus. ¶ *Acheus* king of *Lydia*, compelled his subiects to pay new tributs, with which things they moued, made an insurrection against him. Their captain was *Attalus*. They toke
Attalus. their king, & to put him to more shame for his couetousnes, they hanged him with his head

head downward in the riuer *Pactolus*, which floweth with Gold. And here it shal not be much amisse, to tel how that riuer became golden. *Bacchus* greatly offended with the whole country of *Thracia*, because the women had killed *Orpheus* his minstrell, came into *Lydia*, where he lost *Silenus* being drunken, but he was found by the *Lydians*, and brought to *Midas* their king, who especially honored *Bacchus*, of whō he was very curteously entertayned a while, and after restored to *Bacchus*. For which benefit *Bacchus* willed hym to aske what he would and he should haue it. *Midas* desyred that whatsoeuer he touched with his body might be golde: God *Bacchus* (for he was sonne to *Iupiter* and *Semele*) graūted him ỹ gladly, & was sorowful ỹ he had asked no better thing. He therefore glad of this goldē graūt, thought to trye whether it wer so or not, & taking diuers things in his hande, sawe ỹ all was Gold. Amid this ioy, his seruauntes prepared his dinner, he sate downe & thought of nothing but of Gold. He turned trenchers, knines, & al into gold. At length he fel to meate, which also as sone as he touched was golde. He then in danger of famishment, perceiued that he had played ỹ fole, and desired hys God to release him of

Why Pactolus floweth wyth golde.

ȳ graunt, and he would aske wiselyer net time. *Bacchus* was content, and commaunded him to goe washe hymselfe in *Pactolus*, and he shoulde come into his olde forme agayn. Wych he did, and for that cause the river euer after flowed with Golde. But after ȳ he could neuer abide the city, nor any riches, but lyued in the fieldes, and was God *Pan* his companion.

Or that a Tyle vpon thy head,
from enmie s hand may fall:
As to *Achilles* nephew, whom
men famous *Pyrrhus* cal.

Pirrhus king of Epirus.

ȳ *Pyrrhus* begotten of *Pithia*, daughter of *Memnon*, and one *Alciades*, of *Achilles* blood, besieging *Argos*, where *Antigonus* king of *Macedonia* was, was kylled with a Tyle ȳ a woman threwe. His head was brought to *Antigonus*, by *Alcinous* his sonne, but his body was honorably buried by the sayde *Antigonus*. *Plutarch*, *Trogus*, & *Cornelius* say, ȳ he was deliuered to his owne sonne *Belenus*, and brought into *Epirus*, and there buried. He was surnamed *Clacus*, for his valiaunt dedes.

And

And that thy bones may reſtleſſe lye,
as *Pyrrhus* were be toſt,
VVho long did lye vnburied,
about *Ambraſia* coaſt.

Pirrhus ſonne of Achilles.

¶ *Pirrhus* the ſonne of *Achilles*, ſlayne by *Oreſtes*, *Agamemnons* ſonne and *Climneſtras*, had his bones ſtrowed about *Ambraſia* a coaſt of *Epirus*. Som wil vnderſtande it of the other *Pirrhus*, of whom I ſpake before, and may wel ſo, before he was buried.

Or as king *Hieros* daughter was,
with dartes thou mayſt be ſlayne:
No doubt this deede to *Ceres* would
be acceptable playne.

Heraclia.

¶ *Heraclia*, daughter of *Hiero*, king of *Siracuſe*, in an vproar of the people was ſlayne with hir father and hir two daughters, although ſhe fled to ỹ altare of *Ceres*, for which deede, *Ceres* ſent a great peſtilence among thẽ. Other wil vnderſtand this, of *Nereis* ¶ *Laodamia*, onely leſte of *Pirrhus* blood: the elder of which was maried to *Gelon* the kinges ſonne of *Sicilia*, ¶ had by him a ſonne named *Magnates*, whom ſhe poyſoned, becauſe he would not lie wyth hir: of which *Ouid* in the

Nereis. Laodamia Gelon.

next verse maketh mention. The yonger in a tumult of the people (though he fled vnto the altar of *Ceres*) was slaine by one *Milo*, which deede the Goddesse toke so displeasauntly, that she plagued the country almost to destruction. And he that killed hir, the twelft day after died, hauing eatte his flesh before with sword and knife, and bruised it with stones, and tore it with his teeth, and quite ranished of his wittes. This meaning therfore is, that although *Ceres* was greatly grieued for this facte of *Milo*, yet if *Ibis*, should be slayne at hir altar, she woulde be well pleased.

Milo.

Or as the Neuew of the king,
of whom before we spake:
Thou poyson of *Cantharides*,
of parents hand mayst take.

Magnetes

¶ *Magnetes*, *Nereis* sonne, daughter of *Pirrhus* by *Gelon*, poysoned by his mother: as before.

Cantharides.

¶ *Cantharides*, be grene wormes, very venemous, commonly vsed for any kind of poyson.

Or that some vile Adultresse may

the

the name of godly gayne:
By killing thee, as she who hath,
the traytour *Leucon* slayne.

¶ *Oxilochus* king of *Pontus*, had a wife with whom his brother *Leucon* commytted adultery, who hoping by the meanes of his adulteries to get the kingdome, kilde his brother: but she not therwith content, to reuenge his husbād, slew him, for which déede she was called godly. Part of this storye read in *Strabo*. *Oxilochus Leucon.*

And that into some burning fire,
with thee thy selfe mayst cast
Thy deerest things, which end of life,
Sardanalus past.

¶ *Sardanapalus*, the last king of *Assirians*, ỹ thirtith after *Ninus*, sonne of *Anacindaraxis*, by meanes of *Arbactus*, who desired to see him, (and found him in womans apparell, spinning among hys Harlottes) was put to great trouble, and at length driuen to suche an extremitie, ỹ he was cõstrained to hide himselfe, & finding no safety ỹ way, caused a great fire to be made, into ỹ which he caste himselfe and al his precious iewels. *Iustine.* *Sardanapalus.*

Or as thoſe were that *Ammons* church,
to ſpoyle did take in hande:
By violence of Southerne blaſtes,
mayſt couerd be with ſande.

Cambiſes. ¶ *Cambiſes* ſonne of *Cirus* Emperour of the *Medes*, deſirous to cõquer ſtrange countryes, wente into *Egipte*, and ſente parte of his army to ſpoyle *Iupiter Ammons* Church, all which were deſtroyed with a vehement tẽpeſt of hayle. *Iuſtine*, & *Herodotus*.

And that a heape of aſhes may,
thy curſed bones poſſeſſe:
As it did theirs whom *Ochus* ſlew,
by gylefull craftineſſe.

Ochus. ¶ *Ochus* who put downe the ſeuen wiſe mẽ, that at one time held the kingdom of the *Perſians*, promyſed to thoſe that were partakers of his faction, that he would kyll none of them, neyther by famine nor poyſon. Circumuenting them by this meanes, he cauſed a ſtrong tower to be made, fylled it wyth aſhes, ouer which was a trappe. Into ỹ place he did receyue thẽ with a ſumptuous feaſt, in which they dronken wyth too muche wyne, fel a ſléepe, and thẽ the trappe pulled away,

they

they al fel into the ashes, & were smothered therin. *Valerius decrude.* This *Ochus* was after called *Darius secundus.*

As him that raignde in *Sicion,*
with Oliues fruitful soyle:
God graunt that cold and hunger to,
thee of thy life may spoyle.

¶ *Neocles,* king of *Sicion,* a Citie in *Achaia* of *Laconia,* (so called of a king that raygned there, whose name was *Sicion*) for his cruelty was dispossessed of hys kyngdome, and by hunger and cold constrayned to ende his life. *Neocles.*

And that as one *Acarnus* sonne,
inclosed for despight:
In bullocks skinne, thou mayst be borne
into thyne enmies sight.

¶ *Hermias,* sonne of *Acarnus Fetrarche,* (ꝑ is to say, the ruler of ꝑ fourth part of the East) had war with *Memnon,* by whō being ouercome, was sowed into a bullockes skinne new slayne, and layd vnder his table. And that his miserable life might last the longer, he had meat giuen him, so that he lived *Hermias.* *Memnon.*

vntil the filthy vermine that bredde in the skinne newely slayne from beastes backe, did cause him to ende his vnhappy life.

And that as *Alexander* did,
in bed mayst lose thy life:
His wife to him the deadly stroke
did giue by bloudy knife.

Alexander Phereus.

¶ *Alexander Phereus* loued his wife *Thebe* very wel, yet he feared death so, ỹ whensoeuer he went in to hir, he wold send som of his gard to search, whether in any corner of hir chãber, was any weapõ layd, wherby he might be slain. But for al his circũspectiõ, at length he was murthered, because his wife suspected that he kept other womẽ. Surely (as *Tully* sayth) he was in a wretched case, that dyd rather trust a company of barbarous soldiers (for of such were his gard) than his natural wife. *Offic.* 2.

That those whom thou dost faythful thinke,
(as erst *Alebas* found
Larissian king) thou mayst them try,
skant faithful by thy wound.

¶ *Alebas* sonne of *Thiodimas*, father of *Argus*,

gus, was king of *Lariſſa* in *Theſſalia*. He ruled with great cruelty, & thinking that by no meanes he could liue wel & in ſafety without a garde, choſe a number of valyant mẽ, which he placed about him, & at length was (for al his harde) by thoſe men ſlayne, whom he had choſen to defende him from other.

As *Milo* to, which tyrant fel,
did *Piſa* much torment:
Aliue into the waters deepe,
all headlong mayſt be ſent.

¶ *Milo* (to omit other three of that name) was king of *Piſa*, a cõtry in *Greece*, he ruled with ſuch tiranny, that the people rebelled againſt him, & hauing hym in their hands, tied a great ſtone about his necke & caſt him into the ſea. Beſide him, *Oenomaus* and *Salmoneus* wer ekings of *Piſa*, they al had euil endes, as after ſhalbe ſayde, *Milo.*

Or that as *Adimantus* proude
Phileſian king was ſlayne:
So *Iupiter* with thunderboltes,
may worke to thee like payne,

¶ *Adimantus* king of *Phileſia*, which bordereth

dereth vppon *Pontus*, (or as some saye *Thessalia*) would not vouchsafe to bestow any sacrifice vpon *Iupiter*, but despysed him vtterly, & saide that himselfe was more mighty than he. Wherwith *Iupiter* being displeased, killed him with a thunderbolt.

Or els as *Dionisius*,
who from *Amastrix* fled:
So thou though in *Achilles* course,
forsaken mayst be dead.

Amastrix. ¶ *Amastrix* was a citie builded by *Amastrix*, daughter of *Oxietres*, & wife of *Dionisius* tirante of *Heraclia*, in *Lemnos*. Out of that citie hir husbande was banished by *Methridates*, & fledde into a place called *Achilles* course, wher forsakē of his people, he was slaine by his enimy.

Or that about *Thrasillus* tombe,
as did *Euridamas*,
Fast tyed about *Larissian* whele,
thou there mayst three times passe.

Thrasillus ¶ *Thrasillus* king of *Larissa*, in an vproze of the people, was slayne by one *Euridamas* a Southsaier: but within a while after ỹ same

Euri-

Euridamas was by *Simo* brother of *Thrasillus* slayne, & drawē three times about the place wher *Thrasillus* (as the maner was) was burned.

Hector.

Or els like *Hector* valiaunt,
whose body vewd the wal,
That he had long in safety kept,
which after sone did fal.

¶ *Hector* sonne of *Priamus* and *Hecuba*, the glory of the *Troyans*, and terrour of ꝑ *Grekes*, was slayn by *Achilles*, and drawen at a horse tayle three times about ꝑ wals of *Troy*, such cruelty shewed he to his enemies dead body, vpon which aliue, he durst skant loke for fear. But as he cowardly kilde him, so he as shamefully misused him, a token no dout of a dogged nature, not to be approued in any gentleman.

As daughter of *Hippomenes*,
new torments did abide:
And as th'adulterer was drawen
ouer *Athens* land so wide:
So when thy hated life of al,
thy lothed limmes shal leaue:
God graunt that hungry horses may

thy

thy corps in peeces reaue.

Hippomenes.
Limone.

¶ *Hippomenes* king of *Athens*, had a daughter called *Limone*, she was take̅ in adultery, and by the commaundement of hir father, shut vp with a horse that had no meate giue̅ him, to the intente that hunger pyrking hym, he shoulde deuoure hir; which came in dede to passe. The adulterer was drawen about *Athens* at a horse tayle, and pulled in peeces. But he himselfe for this vnspeakable cruelty shewed to his daughter, not long after was banyshed hys kingdome. *Ouid.*

That some man may thy body thrust
on rockes, much tost before:
As were the bodyes of the *Grekes*,
on *Caphareus* shore.

Amimone.
Satirus.
Neptunus.
Nauplius
Vlisses.
Palamedes.

¶ *Amimone*, one of the daughters of *Danaus*, was loued of one of ẏ gods called *Satiri*. To hir on a time being on hunting by the Sea syde, came hir louer, and was somewhat busy with hir, wher with she not content, shot an arrowe at him and wounded hym sore: but for al ẏ, *Satyrus* was som what saucy with hir, so ẏ she had no power to defende

hirselfe

hirselfe agaynst him. She therfore desyred *Neptunus* to helpe hir, who came and chaced *Satirus* away, and for his curtesy she was tõtent to let him haue to doe with hir, who at that time begotte *Nauplius* father of *Palamedes* the worthy Greeke, slaine of the Greekes by the guilefull hate of crafty *Vlisses*, who alwayes was his extreame enimy: the matter was handled thus:

At what time the *Grekes* prepared themselues to goe to *Troy*, to fetche agayne *Helena* the wife of *Menelaus* king of *Sparta*, stolen away by ẏ adulterous *Paris*, sonne of *Priamus*, *Vlisses* detracting the warre, either for ẏ loue of his newe maried wife *Penelope*, or elsfor cowardly feare, fained himselfmad, and got dogs and foxes and other beasts, & yoked them together, and wẽt to plow in ẏ sande, & sowed corne therein: The *Grekes* desiring to haue hym wyth them, & mistrusting the thyng, sente *Palamades* to espye his guyse, & to see whether he coulde bring hym or not. *Palamedes* came to the place wher *Vlisses* was at plough, and layd his sonne *Telemachus* in his way, thinking that if he were mad, he could not know his owne sonne, and by this meanes to trye the trueth: but if he were sober, he woulde passe by without hurting

the

the childe, which in deede he did, for as sone as he saw his childe lie before him, he drawe on the one syde, and suspended hys plough, and so passed without harme to the childe. Which thing when *Palamedes* salue, he toke him, and by force brought hym to the reste, who after in ỹ warre dyd very good seruice. But *Vlisses* toke the matter in very euill parte, and thought in time to be reuenged on him: and this was one cause of his griefe. An other was, that *Vlisses* was sente to prouyde corne & other things necessary for the camp, and returned with out accomplyshing any thing at al. But *Palamedes* being sent to those same places, spedde so wel, that he furnished the campe wyth al thyngs necessary, as wel as was possible. These causes moued *Vlisses* to greate hate, and to deuyse al wayes possible to destroy *Palamedes*, (who in wytte was not inferiour to any of the *Grekes*, and in corage surmounted them all, euen hym selfe *Achylles*) whych thyng at length he did in thys sort: By the consente of *Palamedes* seruãtes, whom he had before corrupted with mony, he hid a potte of Golde in his tente, & put certayne letters into his cofers, that he himselfe had made: This done, he accused him of treason, that he woulde haue betraied

the

the *Grekes* to *Priamus*, and had therfore receiued a summe of money, which he had hyd in the grounde in hys tent. This *Palamedes* denyed, ỹ places were searched, ỹ Gold was founde, *Palamedes* condempned, was stoned to death. His father *Nauplius* hearing of this at the retourne of ỹ *Grekes* from *Troy*, made great lightes vpon the Promontorie *Capharæus* of *Euboea*: The *Grekes* supposing ỹ there had bẽn a Hauen, sayled thether, and as many as came nere, perished on the rockes, wherof is great store there, and as many as came to lande, by his souldyours were slayne.

ỹ *Eubea* bordereth vppõ *Boetia*, in it be two Promontoryes that make it famous, *Cerestus* which reacheth towarde *Athens*, and *Capharæus* whych reacheth *Hellespont*. *Cerestus.* *Caphare.*

And that with Thunderboltes & seas,
as *Aiax* ferce dyd dye,
God graunt that so the fyre may ayde,
the waters drowning thee.

ỹ *Aiax Oileus*, for forcing *Cassandra Priams* daughter in ỹ temple of *Pallas*, in his retorne to *Grece*, had hys shyp broken on *Capharæus* Rocks, & him selfe was striken with a Thũ- *Aiax Oileus.*

derbolt by *Pallas*, and so wyth fyre and wa-
ter destroyed.

And that also with furyes tost,
thy mynde may be as mad
As his, whose body ouer all,
one onely wound hath had.

Marsias, ¶ *Marsias*, sonne of *Hiaguis*, ỹ famous Mu-
sitian, pleased the rurall goddes and Nym-
phes of smal skyll with pype very well:
Wherewith he became so proude, that he
challenged *Apollo*. The nyne *Muses* & *Miner-
ua* were appointed Iudges of ỹ cõtrouersie,
they gaue sentence of *Apollos* syde: But he
thinking scorne to yelde and take *Apollo* for
his better, was hanged on a trée, and had his
skin pulled from his back. The Nimphes &
Satyres, & the rest of that crue, dyd so lament
the losse of his musike, that of their teares
came the great Riuer of *Phrigia* called *Mar-
sias. Ouid. 6. Meta.*

But I think it better to vnderstand this
Aiax. place of *Aiax Telemons* sonne, whose body
Telemon. was inuulnerable, bicause ỹ when he was
borne he was wrapped in the yons skyn
that *Hercules* ware, sauyng a lytle place
that was left vncouered, and therein when
he

be loſt *Achilles* harneſs, hée ſlew himſelf.

And as *Lycurgus Dryas* ſonne
that *Thracyan* kyngdoms helde,
VVho cut his legs whyle he aſſayd
the vine trees to haue fellde.

¶ *Lycurgus*, ſonne of *Dryas* king of *Thracia*, could not abyde *Bacchus* & his mates, but expelled him out of his country, & conſtrayned him to lurke in the marſhy places or fennes bordering thereon, at which tyme hée was receyued into *Thetis* boſome. Wherefore *Lycurgus* was after kylled by *Iupiter*. Other ſayd that in deſpite of *Bacchus*, he would haue cutte downe all the Vynes in *Thracia*, but ỹ god turned his arte againſte hym ſelf, wherby he cut off bothe his owne legges. Which thing hys ſon reuenged, for preſently after he ſlew all the prieſts of *Bacchus*, without mercye. *Lycurgus.*

Lyke *Hercules*, and *Dragons* ſonne,
that ſuch may be thy fate:
Lyke *Tyſſamenes* father too,
and *Callyrhoës* mate.

Hercules. ¶ *Hercules* about to doe sacrifice vppon the hyl *Oeta*, sent *Licas* to fetch his garmẽt which he was wont to vse for that purpose, *Deianira* hys wyfe sent it hym, washed in the blood of the *Centaure Nessus*, which was a rancke poyson, bycause she suspected that *Hercules* was in loue with *Iolle*, daughter of *Euritus* king of *Oechalia*. For the *Centaure* had told hir that if his husband loued any other womã, that that wold withdraw his loue, & bring it to hir againe. But so soone as *Hercules* had it on, he was so tormented, that he was faine to cast him self into a fyre, and so to ende his lyfe.

Athamas ¶ *Athamas*, maryed *Ino*, daughter of *Cadmus*, and *Hermone* or *Hermonia*, after he in his rage or madnes had slain his sonne *Learchus*, kild him self. *Ouid. 4. Met.*

Orestes. ¶ *Orestes*, father of *Tissamenes*, and sonne of *Agamemnon*, and *Clitemnestra*, after he had kylled hys mother, was mad, which madnesse *Ouid* wysheth to *Ibis*.

Callirboe. ¶ *Callirhoë* daughter of riuer *Achilous*, wife of *Alcmeon*, sonne of *Amphiaraus*, who went into *Acarnania* to be clensed, bicause he had killed his mother. He hadde children by two women, by the daughter of *Phlegeus*, *Alphesiboea*, and *Callyrhoë* alonelayd. But after he hadde

hadde refused *Alphesiboë*, and came to haue againe the Iewels that hee had geuen hir while she was his wyfe, he was slayne by *Phlegeus* his father in law. *Callyrhoë* for reuengement hereof, craued of *Iupiter*, that hir children then infants myght be made men. Which he graunted, & they presently reuenged their Fathers death.

And that thy hap may gayne a wyfe,
no chaster than was she:
Of whome the olde *Tydeus* myght
ryght sore ashamed be.

¶ *Adrastus*, had three daughters, *Deiphila* maryed to *Tideus*, she was mother to *Diomedes*, *Argia* wife to *Polinices*, *Egiale* that was maryed to *Diomedes*. This *Diomedes* went to the siege of *Troy* with the other *Grekes*, & in a battel happened to hurt *Venus*, who defended the body of hir sonne *Aeneas*. She therefore angry, caused his wife to make hir body common to the most parte of the youthe of hir cytie, and beside maryed hir selfe to *Cylleborus*, *Steneleus* sonne, by the persuasion of *Nauplius*, who was enimye to al the *Greekes*, for the death of his worthy sonne *Palamedes*. But when *Diomedes* came home & was kept

Adrastus
Deiphila.
Argia.
Egiale.
Aeneas.
Cilleborus son of Stenelus. Palamedes.

from his cuntrey by the adulterer that had maryed hys wyfe, he much wroth, fought a battaile, and ouercame him, and chased him so farre, that if he had not fled into ỹ church of *Pallas*, he had slayne him. Yet for all that, moued with shame, he left his owne countrey, and came into *Italie* to *Daunus*, and was curteously entertayned of him. After that he sayled into *Apulia*, from thence to ỹ Ilandes called (*Diomedæ Insulæ*) wher his companion were turned into byrds called *Heroidæ aues*. In which place also is a white horse sacrificed vppon hys tombe, to him.

Or she of *Locris*, who dyd with
hir husbands brother lye,
Who for to colour this hir facte,
dyd cause hir mayde to dye.

Hypermnestra.

¶ *Hypermnestra* of *Locris*, lay with the brother of hir husbande, and being almeste taken, yet escaped by the benefyt of the nyght, and kylled hir mayde, as thoughe she hadde done the facte, by that meanes thynking to colour hir owne mysdeede.

The Gods do graunt to thee a wyfe,
of equal fayth also:

As had *Talaus* ſonne in lawe,
and *Tyndarus*, his to.

¶ *Amphiaraus*, ſonne of *Apollo*. And *Hipermneſtra*, daughter of *Theſtius*, maryed *Eriphile*, daughter of *Thalaus*, (though ſome ſay of *Theleſther*,) one of the ſeuen kings that beſieged *Thebes*. Who bicauſe that he for feer that he ſhould periſhe there, detracted the warre and hyd him ſelfe, & none, ſauing his wyfe knew therof. The other prynces deſyrous to haue him with them, promiſed hir, if ſhe would tel wher hir husband was, that ſhe ſhoulde haue the Jewels that ſometime were *Egiales*, wife of *Polinices*: other ſay they were Jewels that appertained to *Venus*, which ſhe receyued and betraied hir husband. In the *Theban* warre he was ſwallowed vp with ỹ earth. But before he went thether, he gaue cõmaundemẽt to his ſon *Alcmeon*, ỹ whẽ he was dead, his wife *Eriphile* ſhold be ſacrificed vpon his tomb: Which cõmandemẽt immediatly after hys death, *Alcmeon* fulfylled. *Amphyaraus.* *Eriphile*

¶ *Cebalus*, ſon of *Amiclas*, king of *Lacedemon*, had two ſonnes, *Icarus* who begat *Penelope* of *Policaſta*, daughter of *Lygeus* and *Tyndarus*, & maryed *Leda*, daughter of *Theſtius*, ſiſter of *Hypermneſtra*, by whome he had *Clytemneſtra*, *Cebalus.*

nestra. Helena, Castor and *Pollux*. The poets faine, ꝑ *Iupiter* lay with *Leda* in lyknesse of a swan, she brought forth to him an egge, wherin was *Pollux* & *Helena*, who were immortal, & to *Tindarus* also she brought forth an other egge in which was *Castor* & *Clytemnestra*, which wer mortal. This *Clytemnestra*, by meanes of *Aegistus*, sonne to hir vnkle *Thiestes*, & hir adultrer, the same night ꝑ hir husband *Agamemnon* came home from *Troy*, killed him as he was bathing, by giuing him a shyrt to put on without sleeues. Who hauing his hands as it were fettered therein, was slain by *Aegistus*. Of ꝑ reuenge hereof, reade in *Orestes*.

And lyke king *Neces* neeces, who
their vncles sonnes durst kyll:
Whose shoulders are tormented sore
with water caryage styll.
That syster thyne may burne as dyd
Byblis and *Canace*:
And that but onely in doing yl,
she faythful be to thee.

Miletus ¶ *Miletus*, sonne of *Apollo*, fled out of *Crete* into *Asia*, where he builded a citie called after his owne name *Miletum*: to him *Ciane*,

daughter

daughter of *Meander*, bare a ſonne called *Caunus*, & a daughter *Byblis*. This *Byblis*, loued hir brother without reſpect either of hir honour, kynred or honeſty. Which thing when ſhe had declared to hym by hir letter, he deteſting the facte, left his countrey, whome ſhe followed ouer many ſtraunge lands, and laſt of all ſhe came into *Caria*, where by the fauour of the *Nymphes*, hir teares were turned into a well of hir name. *Ouid. ix. Metam.* *Caunus.* *Canace.*

¶ *Sinas* of *Menalippe*, begat *Æolus*, who was king of one part of *Theſſalia*, which after his name he called *Æolia*. *Æolus* had a daughter named *Arne*, by whō *Neptune* got two ſōnes *Boëtus* & *Æolus*, two twinnes. *Boëtus* ſucceded his mother in hir kingdome. But *Æolus* cāe into certaine Ilands of ȳ *Thuſcan* ſea, which after he called of his own name Aeoliæ inſulæ, wherof at that time *Liparus* the ſonne of *Anſon* was king, whoſe daughter he maryed, & was king after his father in lawe. But after this by *Cleopatra*, who was of the affinitie or ſtocke of the cruel people called *Leſtrigones*, he had ſeuen ſonnes, *Aſtioebus*, *Xuthus*, *Androcleus*, *Pherenon*, *Locaſtes*, *Agaethirſus*, & *Macbareus*. And ſeuē daughters, *Iphe*, *Eola*, *Periboea*, *Dia*, *Aſtoicatia*, *Hepheſtia*, & *Canace*, all were for their vertues much honored, *Sinas. Menalippe. &c.*

Machareus. *Canace.*

sauing *Canace*, who lay with hir brother *Machareus*, and had by hym a childe, which as she cõmanded hir Nurse to cary forth, vnhappely cried out, so that her father heard it, and when he knew the matter, he commaunded the childe to be cast naked to the dogges, & sente his daughter a sword, wherwith she slew hir self. But his son *Machareus* fled to *Delphos* and was one of the Priestes of *Apollos* church there, where he conspired wyth *Orestes*, to kill *Pyrrhus* the sonne of *Achilles*.

That thy child be to thee, as to
Thiestes, *Pelope*:
Or *Mirrha* was vnto hir Sire,
or els *Niktmene*.

Thiestes. *Atreus.* *Pelope.*

¶ *Pelope* hadde foure sonnes, but it is inough in this place to speake onely of *Atreus* & *Thiestes*. *Thiestes* got of *Europa* his brother *Atreus* wife. ii. sonnes, which *Atreus* killed & dressed for meat, and bad his brother to the banket, who came and eat of his owne children: But whē he knewe therof, he askes counsel of the oracle how he might be reuēged, who gaue answer, that if he lay with hys owne daugh-

daughter *Pelope*, he should ingender of hir a sonne, which should sufficiently reuẽge his wrong. Which he did, & gotte of hir *Ægistus*, who kylled *Atreus*, & in the siege of *Troy*, vsed *Clitemnestra* wyse of *Agamemnon*, *Atreus* sonne, & after his returne kylde hym also.

¶ *Myrrha*, daughter of *Cinæa* king of *Cipres* & *Cenchreis*, (through the wrath of *Venus*, by- cause hir mother was preferred before hir) loued hir father with wicked & incestuous loue, & at length, by meanes of hir Nurse, on a solempne feast of *Ceres*, whẽ hir mother was away, lay with hir father. For ẏ nurse tolde him, that a very beautiful mayd was in loue with him: but after he had accom- panied with hir twise or thrise, desirous to knowe what his newe louer was, called for a candel, & perceyuing ẏ she was his daugh- ter, drew his sword, & ment to kil hir, who fled nine moneths frõ him, and he continu- ally chased hir, til at length in the swẽt cõu- try of *Saba* she was turned into a tree of that name. Of this shameful incest was borne ẏ faire *Adonis*, whom *Venus* loued no lesse, than *Myrrha* dyd hir father, and that by the benefite of *Cupid*. *Ouid*. 10. *Meta*. *Myrrha*.

¶ *Nictimene* daughter of *Nictius* king of Æ- thiopia, *Adonis*

Nictime-ne.

thiopia, syster to *Antiope*, after she had committed incest with hir father, for shame would not come in places where men resorted, but haunted ỹ woodes, and other places desolate and voyde of cõpany, til by ỹ mercy of *Pallas*, she was turned into an Owle, & for that cause ỹ Owle flyeth not but by night. *Ouid. iiii. Metamorph.*

And that thy daughter vnto thee,
as faithlesse found may be:
As thine was to thee *Pterela*,
or *Nisus* thine to thee:

ỹ *Lisidice* daughter of *Pelope*, maried to *Mestor*, had by him one daughter named *Hippothoe*, vppõ whom *Neptunus* gotte two sonnes, *Teleba* & *Taphus*, who after their owne names called the people, *Teleboæ* & *Taphij*. *Taphus* had a sonne named *Pterela* king of *Theoles*, of whom *Ouid* speaketh here: He had on his heade a golden haire, which so long as he kept, he had a promise by his grandfather *Neptunus*, he shold neuer be ouercome. He had fiue sonnes, *Cromius* the tyrant, *Ampulus*, *Cherſidamas*, *Mestor*, & *Eueres*, with one daughter *Cituetho*.

Dpterela.

ỹ *Electrio* at that time king of *Micene*, had by

by his wife *Alexo* fiue sonnes likewise. *Stratobates, Gorgophonus, Philomorus, Steneleus*, and *Licimius*, with one daughter to *Alcmena*. *Pterela* desirous to haue *Electrio* his kingdome, prouided an army, and made his sonnes captaynes therof, *Electrio* did likewise: the armies ioyned, in whiche al *Pterela* his Sonnes were slayne saue *Eueres*, and al *Electrios*, but *Steneleus* and *Licimius*. But the *Taphij* preuayled, and got a great praie of cattel and other good. Whiche thing whē *Electrio* knew, he made proclamation, ỹ whosoeuer coulde reuēge that iniury, should marry his daughter *Alcmena*. *Amphitrio* taketh the war in hand, and in the firste voyage he made, he fetched their praye agayne from *Polixenus* king of *Elis*, with whom *Pterelas* merne had lefte them. And in his retourne, one of the kyne strayed frō hir fellowes out of ỹ waie, after which *Amphitrio* went, and thinking with a darte to haue hit hir, smote the king *Electrio*, and killed him. Wherefore *Steneleus* who succeded his father, pursued him vnto *Creons* kingdome, where he was purged of the death of his father in lawe. Which done, he proceeded in hys former enterpryse, and came against the *Taphij* with a good army, against whome *Pterela* made no lesse resistāce. *Electrio.*

ce. But by meanes of *Cituetho* his daughter, al hys labour was lost, for she sodaynly enamoured of *Amphitrios* bewty, cutte of hir fathers fatal haire, and brought it to *Amphitrio*, crauing his loue: but he hauing gotte that haire, killed *Pterela*, and cast of *Cituetho*, and maried *Alcmena*. *Aristarchus* vpon *Hesiodus*.

Some say ỹ *Pterela* was slayne by *Creon*, and that his daughters name was *Polidice*, and not taken with the loue of *Amphitrio*, but of one *Cephalus* who was *Amphitrios* companion in the warre.

Nisus. *Scilla.*

¶ *Nisus* king of *Megara*, had a daughter named *Scilla*, who take with the loue of *Minos*, betrayed hir father vnto hym in this sorte: *Minos* determyning to reuenge the death of his sonne *Androgeus*, slaine by the *Athenians*, in his way besieged *Megara*, which is about a twenty myles frō *Athens*, thinking that if he might ouercome suche as woulde ayde thē, he should the easelyer subdue thē. *Nisus* king of ỹ city had a daughter named *Scilla*, who would oft goe vpon the walles to sport hirself, bicause ther wer certaine very pleasaunte stones. For when *Appollo* the God of Musike, builded ỹ walles, he laid his Harpe vpon

vpon certayne ſtones of the ſame, which by reaſon therof, obtained ỹ ſounde of a Harpe. ſo that if any had ſmitten them with a coũter, or with any ſticke, they would haue ſoũded lyke a Harpe. And oft ſhe looked frõ the walles, and at length ſeeing *Minos* wholy armed, being taken with hys bewty, and not knowing howe to compaſſe his loue, determyned to cutte off the haire of hyr Fathers head, (wheruppon the deſtenies of hyr coũtrey did depende,) and proffer it to *Minos*, which ſhe dyd, and opened the gates vnto him. But he deteſtyng hir vyle and vnnatural facte, whẽ he had taken the Citie, would not ſuffer hir to enter into his ſhipp. Wherfore ſhe was turned into a Larke, and was continually purſued of hir Father, who alſo was turned not lõg before into a hawke called by his owne name *Niſus*. *Ouid* in ỹ eight booke of hys *Metamorphoſis* ſayeth ỹ he was tourned into an Oſprey.

Or ſhe who by hir cruel deede,
reprochful made the place:
VVhere ouer hir fathers body ſlayne:
ſhe draue hir cart apace.

ỹ *Tullia*, daughter of *Seruius Tullius*, ſeemed *Tullia.*

to

to beare but little good wyl to hir father, for when hee was slayne by hyr husbande *Tarquinus Superbus*, she made such hast to enter into his possessions, ỹ she drawe hir wagon ouer his body, not yet buried, wherof ỹ place was called *Sceleratus*. It is hard by the syde of *Cyprus*.

Or that thou mayst be slayne, as were
the lusty youthes too bolde.
VVhose heades were sette on *Pisa* gates,
that al might them beholde.

Oenomaus ¶ *Oenomaus*, son of *Mars* and *Aegina*, daughter of *Asopus*, some cal his mother *Harpina*, hée had but one daughter called *Hippodamia*. This king on a time enquyring of the Oracle what tyme hée should dye, receyued answer, that he should lyue, vntyl he affyanced his daughter to any man. For which cause he determyned to kepe his daughter in perpetual virginitie. But for al that, hée proclaymed, that who soeuer could ouer runne him with horses, should haue his daughter and kingdom. But he that wasouercommed should dye. Thyrtene woers were slayne. At length came *Pelops* son of *Tantalus*, to *Pisa*, with whose beawty the maiden *Hippodamia* taken

Hippodamia.

Pelops.

taken, promysed to *Myrtolus* the son of *Mercury* & *Phætusa*, who draue hir Fathers chariot, that i *Pelops* in yght bee victor, he should lye with hir the fyr st night. *Myrtolus* glad of hir promise, made hys maisters aristree of war, which in the way with heat of the whæles dyd melt and breake, by meanes whereof *Pelops* wan the pryce, and *Oenomaus* thinking that the ende of hys life was come, kyld him selfe. *Myrtolus* crauing of *Hippodamia* the performaunce of his promise, was by *Pelops* cast into the sea, that after hys name was called *Mare Myetolum*. The race that the woers ranne, was from *Pisa* to the altar of *Neptune* in *Istmus* of *Corynth*. Before ẏ course, *Oenomaus* sacryfited a Ram to *Iupiter*, & the woers charyot drawen with sower horses went beefore, whome *Oenomaus* hauing fynyshed his sacryfice, followed; and if he ouertoke him, he woulde with a speare runne him thorough. The heads of those that were slayne, were nailed to the gates, wherby they should be afraid to takeon them the like enterpryses. To this story do belong the two staues that folow.

Mirtolus

Oenomaus race.

Or he (which iuster was) who with
his blood bedewd the ground:

Besprinkled erst, with blood that came
from wretched woe's wounde.
Or as the carter that betrayd,
the Tyrant bloudy wight:
Who gaue newe names vnto the sea,
that nowe *Myrtonum* hight.
Or those that sought in vayne to haue,
the mayden swifte as winde:
Till she by gathering Apples three:
was some what lefte behinde.

Atalanta.

¶ *Atalanta* daughter of *Scenæus*, asking the Oracle what successe she should haue in mariage, receyued answer, that aliue she should lose hirselfe: wherfore she halowed hirselfe to *Diana*, and lyued in the solitarie woodes. But because hyr beawty was surpassing, least she shoulde seeme to despyse the good will of hir suters, ordeyned that she woulde be his wife that coulde outrunne hir, but he that attempted the course, and was lefte behind, shoulde lose his lyfe. Many were slayne, and while they were putting to death, *Hippomenes* sonne of *Megareus*, there presente, blamed much their rashnes, in buying a wyfe so deare, tyll at length espying hir bewty, after hir face was discouered, he was as much entangled in hir loue, as the rest.

Hyppomenes.

Where-

Wherfore determyning either deſperately to dye, or els ioyfully to win, vndertoke to runne with hir, hauing firſt made his humble prayers vnto *Venus*, who gaue him three Golde Apples that grew in *Damaſcus* in *Cipрus*, which he throwing aſide, came firſt to the race ende, and thus by the benefite of, *Venus*, he gayned his loue. But after through his greate ioye, forgetting to gyue hir thankes for hir curteſy, moued hir beauy diſpleaſure towarde him, ſo that on a time as he paſſed through a groue, which *Ecbion* had dedicated to *Sibela* mother of the Gods, he was by motion of *Venus*, ſo sharpe ſette, that euen there he muſte nædes haue to doe with his wife. With whom *Sibela* offended, turned hym into a Lyon, and hir into a Lyones: & for that cauſe Lions be ſacred vnto the mother of the Gods.

Or as the men that went into
the combrouſe houſe with payne:
VVherin the monſter ſtrange was kept
whence none could come.

Androgeus.

¶ *Androgeus* ſonne of *Minos* & *Paſiphaë*, ſurmounting al men in ỳ games at *Athens*, fel into familiar aquaintance with the ſonnes

of *Pallas*. *Ægeus* fearing leaſt by the help of *Minos* the ſaid ſonnes of *Pallas* ſhoulde dyſpoſſeſſe him of hys kingdome, layde an embuſhment about *Inoë* in the land of *Athens*, wher he ſlew *Andrógeus* wyth them, as he wente to ſpo3te himſelf at *Thebes*. In reuengement wherof, *Minos* made war to them, & curſed them with famine & mo3talitie, both which thingshapned vnto them. The *Grekes* deſirous to be rid of theſe plagues, aſked counſel of the O3acle, what was beſt to be done, who commaunded them to goe to *Æacus*, that he might doe ſacry fice on their behalfe, which they did, by meanes wherof, al the cities of *Grece*, ſauing *Athens* alone were deliuered. The *Athenians* therefo3e againe conſtrayned to conſult the O3acle, were cõmanded to let *Minos* take what vengeance he would fo3 the death of his ſonne. Ye therefo3e charged thẽ to ſẽd him euery yeare ſeuen men children and ſeuen maydes, to be deuoured of the monſter *Minotaurus*, which thing they did, vntill the time that *Theſeus* by means of *Ariadne*, ſlew him: this mõſter was included in ỹ cõberous *Laberinthe* which *Dedalus* man in *Crete*. The firſt that deuiſed this kinde of building, was *Pereſucus* king of *Egipte*. In it were ſo many do3es and waies, that

that whoſoeuer entered therinto, coulde neuer cõe out again. That which *Dedalus* made in *Crete*, wherof we ſpake before, hadde ſcant the hundreth parte of the difficulties of that *Pereſucus* deuiſed.

Or as the bodyes twelue were caſt
into the flaming fire:
VVhich was *Achilles* angry worke,
enrag'd almoſt for ire.

¶ After *Hector* had kylled *Patroclus*, *Achilles* his friend, *Achilles* made a vow, that he would neuer eate nor drinke (thus *Homer* ſayth) tyl he had kylled hym who ſlewe hys friende, and twelue moe of the valiauntſt *Troyans*, whych he did, & caſte them into the fyre wherin the corps of *Patroclus* was burned. He caſte in moreouer, foure horſes & two dogges. &c. Reade more hereof in *Homers Iliades*. *Patroclus.*

Or thoſe, of whom we read by *Sphynx*
a cruell death haue founde,
If they his doubtful queſtions were
not able to expounde.

¶ *Sphynx*, daughter of *Cerberus* & *Echydna*, *Sphynx.*

had the head & face lyke a woman, body of a dogge, wyngs of a byrd, humain voyce, and clawes of a Lyon. She came no *Thebes*, & tarried about a rock thereby: and to ỹ men that passed by the place wher she lay, she propcũded this Riddle. What is that ỹ hath two leggs, thræ leggs, foure legges. To those ỹ could expounde the same, she promised the marryage of *Iocasta*, Quecne of *Thebes*, and ỹ kingdome for reward. To those that could not, she assured death. None could expũd ỹ same but *Oedipus*, that said it was man, who in infancy went on handes and fæte, as if he had foure legs, in rype yeares vpright on two legs, in crooked age he toke himself to a staffe as to a thyrd legge. Wherfore he had ỹ reward aforesayd. This apperteyneth to the storye afore wrytten of *Oedipus*.

Oedipus.

Diodorus.

Or as the men which in the church
of *Bystone Pallas* dyde,
For which offence the Goddesse yet
hir face doth also hyde.

Bystones. ¶ *Bystones*, a people of *Thracia*, from whence the Image of *Pallas* was brought to *Lacedemon*, the inhabytantes wherof made a lawe, that all strangers shold be sacryficed to the God-

Goddes. Many men of *Lymnos* were there, & according to the Edict, though they fled into the Tẽple of *Pallas* to hir Image, were slain. With which crueltie the Goddesse moued, tourned hir face away, and so lowketh styl.

Or as the men that long agoe,
the stately cribbes be bledde,
Of *Thracian* king, vppon whose flesshe,
his hungry horses fedde.

¶ *Diomedes*, king of *Thracia*, in *Tyrida* a Citie thereof, kept horses, which in mangers of brasse, tyed with Irō chaynes. he fedde with mens flesshe. *Hercules* cast hym into their Cribbe, when he fetched those horses away by the commaundement of *Euristeus*, and *Euristeus* sacrifyced them to *Iuno*. Their breede continued into the time of *Alexander* the great *Macedonian* king, if we beleue *Diodorus*. *Diomedes.*

Or as the men that lion felte,
of fierce *Therodamas*:
Or sacrifice of *Taurica*,
to the Goddes of *Thoas*.

¶ *Therodamas* had stables of Lions in *Scithia*, of *Therodamas.*

of which country he was king, which he fedde with mans flesche, to the intent they might be the more fierce, if need shold be, for he greatly feared that his people woulde rebel against hym, which if they attempted, he accounted ỹ a remedie to suppresse theyr enterprise.

Thoas. ¶ *Thoas* borne in *Lemnos*, sonne of *Bacchus*, & father to *Hipsiphile*, cãe into *Taurica*, at what time the women of *Lemnos* (as shalbe sayde anone) killed al the men of their country, to performe his vowe which he made, that he would be one of the priestes of *Diana Taurice* to whom *Hecate Thebus* daughter, had erected a Church, and ordeined that al such as came thether by any aduenture, should be sacrificed to hir. She first inuented the poison *Aconitum*, very famous for hir cruelty, which was hir onely practise.

Or those that *Scilla* fierce did catch,
or els *Carybdis* gypt:
Among the feareful trembling mates
out of *Vlisses* shippe.

Glaucus. ¶ *Glaucus* sonne of *Anthedon*, a fisher, ha-
Scilla. uyng caught certayne goodly fishes, desiring

to

to cary them very freshe into the Citie, laide them vnder a græne herbe, while he rested himselfe and dried his Nettes, but the fishes recouering theyr former strength by vertue of the herbe, lepte all into the Sea agayne. Which thing when he sawe, supposing that ther was some great vertue in the herbe, tasted ther of, wherby he became mad, & lepte into the Sea also, and was made a god of ỹ same. And as he walked about in these coastes, he espyed in *Sicilia*, *Scilla* daughter of *Phorcus*, and the nimph *Cratheis*, a verye fayr mayde, wyth whose loue he was muche espyred, but she regarded him not. Wherfore he wente to *Circe* an other Goddes of the sea, a very good Enchauntres, & desired hir aide and counsel to obtayne hir loue, but she entrapped with his loue, sought al meanes to tourne his loue fro *Scilla*, whyche when she could not, she came to the fountaine wherin *Scilla* accustomed to bathe hirselfe, and poysoned the same, so that as soone as *Scilla* entred into it, she was from the nauel dounward turned into the fourme of a Dogge, ỹ by suche meanes she might be lothed of hir louers. She haunted the *Sicilian* seas, and deuoured sixe of *Vlisses* mates, and did much cruelty towardes him, because he was be-

ued of *Circe*, to reuenge hirselfe on the sayd *Circe*. As at length in the xii. boke of *Homers Odisses* may appeare. She was turned into a Rocke, that she myght not annoy Æneas & hys mates comming into *Italy* by the *Sicillian* Sea, *Ouid.* 14. *Meta.*

¶ *Carybdis* is an other rock very nigh to the former *Scilla*, not so bigge as it, by the report of *Homer* in the. xii. boke of his *Odisses*. Who was a very gluttonous womã, which stole some of *Hercules* Oxen away, and was therefore by hym cast into the *Sicilian* sea.

Or those whom *Poliphemus* sent,
into his paunch right wide:
Or those that of *Lestrigones*
the cruel handes did bide.

Polyphemus.

¶ *Poliphemus* deuoured fyue of *Vlisses* companions, as is sayde before.

Vlisses.

Æolus.

After *Vlisses* had lost the windes whych *Æolus* had giuen hym, by the vndiscretenes of his felowes, he came to *Lamus* a citie in *Lestrigonia*, wherof *Antiphates* was king. The inhabitants therof wer Giants: he sent three of his mẽ to craue some curteous entertainment

ment, but *Antiphates* eate one of them, and the other two fled to the shippes, & were so sore handled, that *Vlisses* loste eleuen of his ships, and had much adoe to escape with his owne alone. *Homer*. 10. *of Odisses*.

Or those whom *Carthage* captain bold,
in ditches deepe did thrust,
And there he made the water white,
by casting in of dust.

¶ *Amilcar* captayne of the *Carthaginenses*, in the time of truce, toke the counceilers of the people called *Acerrani*, and drowned them in ditches, & after cast stones vpon them. Some thinke he meaneth of *Anniball Amilcars* sonne, which made a bridge of deade bodyes ouer the fludde *Gella*, thereby to conuey ouer his army. *Amilcar*. *Annibal*.

Or as the maydes, and woers to
of chast *Penelope*:
And he who woers weapons gaue,
his master for to slea.

¶ In the. 22. boke of *Homers Odisses*, *Vlisses* killed al the woers of *Penelope* hys wife, by the helpe of *Telemachus* hys sonne, and of *Procl*. *Vlisses*. *Penelopes*.

such

Mtlachius. such hir maydes as had behaued themselues not chastely among the sayd woers, he hanged. *Melanthius*, who brought wepons to the woers that they might kill his lorde, was verye cruelly mangled by *Vlisses* & *Telemachus*, and after slayne. Firste he had his nose and eares cutte of, then hys priuye membersplyckt away, lastly his hands & feete cut away. Ye kept *Vlisses* goates.

Or as the lusty wrastler,
whom *Hercules* did kyl:
VVho when de fel (a wondrous thing)
then was he victor still.

Antheus ¶ *Antheus* sonne of the Earth, king of *Lixa* in *Libia*, where the Orchardes of the *Hesperides* were fayned to be, was a noble wrastler: he killed many, for when hys feete touched the grounde, he was made stronger of his mother. VVhych thing when *Hercules* perceyued, that wrastled wyth hym, he toke him in hys armes from grounde, and helde hym so harde, that he dyed therewith. Ye had a wife named *Vigenna*, and a daughter called *Tingenna*, which was forced by *Hercules*, of whom was begotten *Sipbax*, who in the honor of his mother builded a citie, and

called

called it by his name *Tingenna*, where his graundfather was buryed. Whose Sepulchre when *Sertorius* commaunded to be broken vppe, in it was found a body, 70. cubites long. *Plutarch.*

Or those who by the boystrous handes
of *Anthæus* lost their breath:
Or those whom *Lemnos* women did,
put vnto cruell death.

Of Anthæus is said

¶ The women of *Lemnos* for despising ỹ sacrifices of *Venus*, by his wrath became very lothsome, so that they had a ranke and Gotishe odour, wherefore they were lothed of their husbandes, who for that purpose went into *Thracia*, to get them newe wives. But in their returne, their old wives conspired against them, and kylled them wyth al their Concubines, saue *Hipsiphile*, who saued his Father *Thoas*, as is sayde before. And that their sonnes might not reuenge the death of their Fathers, they killed them also: so that they left none of the male kind aliue in their countrey.

Lemniadæ mulieres.

As he that after long drouth, did
yll sacred rytes deuise:

VVho

VVho to get rayne, was made himselfe,
a bloudy sacrifice.

Thrasillus. ¶ *Thrasillus* (but *Ouid* in his first boke of ꝯ Art of Loue, calleth him *Thrasius*) whē *Egipt* had wanted rayne .ix. yeres, came to *Busiris*, & tolde him, that if he would haue rayne, he must do sacrifyce to the Goddes with men. *Busiris* therefore began with him, and continued ꝯ custome vntil *Hercules* time, who sacrifised the tyrant himselfe, and thereby obtayned rayne.

Or as *Antheus* brother hath,
& with propre bloud be bled
The altars (as was right) syth he,
likewise had others shed.

Pigmaliō. ¶ *Pigmalion* vsed to sacrifice men, and was himself so serued, he was brother to *Antheus*. But it shalbe better (as I think) to reade for *Antheus*, *Anceus*, and vnderstande this place of *Busiris*, whome *Hercules* slew, as is sayd, for *Anceus* & *Busiris* were *Neptunes* sons by *Astipalea*.

Busiris & Anceus.

Astipalea

As he that fedde his terrible horse,
with flesh of many kild:

In

In steade of grasse or hay that growes
abrode amid the fielde.

ꝙ *Diomedes* fed his horse with mans flesh, and was at length himselfe cast to them by *Hercules*. As is afore rehearsed. *Diomedes.*

Or those two, who at diuers times,
by one to death were done:
I meane he *Centaure Nessus*, and
Dissimanus hys sonne.

ꝙ *Nessus*, promysed to cary *Deianira Hercules* wife ouer the fludde *Euenus* on hys shoulders, & also *Hercules* after. But hauing caried hir fyrst, he would not fetch him afterward, but ment to haue rauished hir, & was therefore slayne by *Hercules*, with an arrow. The tale is wel knowne of all men.

To leaue the tale of *Dissimanus*, *Iphiclus* his sonne, ꝙ pleaseth *Domitius Calderinus*, whose neck *Hercules* brake frō ꝙ top of tower at *Terynthus*: bicause he came to fetche againe the horses of hys brother *Eurites* that *Hercules* had driuen away. Or *Ormenus*, ꝙ denied hys daughter *Astydamia*, to *Hercules*, & was therefore slayne by hym. We wil reade for *Dissimanus*, *Diximanus*. This *Diximanus* had three *Dissimanus.* *Diximanus.*

daugh-

daughters, *Theronice*, *Teriphone*, & *Deianira*. *Theronice*, was maryed to *Cteatus*, and *Teriphone* to *Euritus*, which both were *Actors* sonnes, whom *Hercules* kild about *Cleone*, as they wēt to *Istmus* to sport them selues. *Cteatus*, of hys wyfe gate *Amphimacus*, *Euritus* of his *Thalpis*. *Deianira* his yongest daughter was deflowred by *Hercules*, who promysed at a day to returne and mary hir: in the meane time came *Eurition*, sonne of *Ixion* and a *Clowde*, & asked to haue hir in mariage: Hir father for feare graūted his good wil, and ordeined the mariage to be against ỹ tyme ỹ *Hercules* appointed to retnrne. At the day prefixed, *Hercules* came, and killed *Eurition*, and maryed his wife, and of this man meaneth *Ouid*, who was brother to *Nessus*.

Or as thy neuew *Neptune*, whome
surrendryng vp his ghost,
Dyd *Nymphe Coronis* sonne behold,
from out his propre coast.

Hyppolitus ¶ If we reade *Neptune*, we must vnderstande this of *Hyppolitus*, whome *Theseus* (sonne of *Neptune* and *Ethra*,) begat of *Hippolite* the *Amazone*, Of whome we spake before.

But

But if we reade *Saturne*, as in myne opinion it is better, then must we vnderstande it of *Periphaltes*, *Vulcanus* sonne and nephew of *Saturne*. This *Saturne*, begat *Iuno*, *Iuno* bare *Vulcane*, *Vulcane* begat *Periphaltes*. He was a famous theef, called by an other name *Corinetus*, and slayne by *Theseus*, not far from *Epidaurus*, wher *Æsculapius* was honored. *Periphaltes.* *Corinetus.* *Epidaurus*

As *Sinis*, *Sciron*, and with them,
Polipbemons sonne to:
And he whose body was halfe man,
and halfe a Bull also.

¶ *Sinis* a famous theefe, who tied such men as he ouercame, to the tops of trees bended together downward, and after let them vp againe, and so killed them. He was slain by *Theseus*, vpon whose daughter *Perigone*, the same *Theseus* begot *Menalippus*. *Synis.*

¶ *Sciron* a famous theefe, kept the Grekish seas, and to suche as he ouercame, as he satte on the toppe of a hyghe rocke, he proffered meate with his foote, whome (when they toke it) he spurned downe the rocke. Some think ¶ this was the father of *Peleus* *Scyron.*

and *Thelamon*. He was slayne by *Theseus*, and cast hedlõg down ỹ same rock from whence he had cast many other. He haũted ỹ places nére vnto *Megara*.

Poliphemon Procustes.

ỹ *Poliphemon* and his sonne *Procustes* were also slain by *Theseus*. This *Procustes* vsed such as he caught thus: He had a bed, in ỹ which he would lay all straũgers, and if they were to short, he would with a rack draw them out vnto the iust length therof: and if they were too long, then would he cut off the ouerplus. He haunted not far from *Athens*, at a place called *Cordulus*.

Minotaurus.

ỹ The disformed *Minotaurus* was slain likewise by *Theseus*, as is said afore. But here it shal not be much amisse, to tell how it chanced that *Pasiphaë Minos* wife bare such a child. *Minos* was accustomed to sacrifice euery yere a bul to *Neptune*. The faire st of al pleased *Pasiphaë* so wel, that she craued of hir husband so much, ỹ he saued him. Wherfore *Neptune* displeased, made *Pasiphaë* to cast hir loue on him, & by the means of *Dedalus* enioyed him, & brought forth a sonne ỹ from the sholders downward was like a bul, but vpward like a man. *Ouid. 8. Meta.*

Why Pasiphaë loued a bull.

Or he who men fast tied to boughs,

from

from ground did caſt on hye:
Of this ſea or of that thou mayſt,
the ſurging waues eſpye.

¶ *Pitiocamptes* dwelte in the ſtraightes of *Iſtmus*, betwene the two Seas, *Iconium* and *Ægium*. He was a thiefe, and ſuch as hée toke, he tyed to the boughes of Pine trées, and ſo toze them in pæces. He was kylled alſo by *Theſeus*, in lyke ſoꝛte as he had kylled others. *Pitiocamptes.*

Or that which on *Cercions* corps,
dame *Ceres* did beholde
To light, when as ſhe ſaw him ſlayne,
by *Theſeus* the bolde:
On thee for thy deſerts, my wrath
and anger iuſt doth craue:
And ſure I truſt, than theſe thou ſhalt,
no ſmaller miſcheues haue.

¶ *Ceres* hated *Cercion* foꝛ two cauſes, one was foꝛ that he kylled hir daughter *Alope*, becauſe *Neptune* had a chylde named *Hippothoon* by hir, in whoſe Citie ſhe was well receiued when ſhe ſoughte hir daughter *Proſerpina*: An other, foꝛ that he troubled ỹ whole countrey about hir Citie *Eleuſis*, with *Cercion.*

his notable robberies & murthers. She was therfore very glad when she saw him slain by *Theseus*.

That such as *Achimenides*,
forsakte on *Sicill* shore,
Thou mayest be: when he did spye
the *Troyan* fleete tofore.

Achimenides.

¶ *Achimenides* sonne of *Adamastus*, *Vlisses* companion at *Troy*, was lefte by hym in *Poliphemus* denne in *Sicilia*, vntill he was deliuered by *Æneas*, about three moneths after, as *Virgil* in the thirde boke of his *Æneidos* declareth at large.

Like *Irus* els with double name,
that such thy state may be:
Or those that hold the bridge, the which
shall greater be by thee.

Irus.

¶ *Irus*, called first *Arneus*, after *Irus*, because of his singular craft in begging, was slayne by *Vlisses* in likenes of a begger at his owne house in *Ithaca Homer* in his *Odisses*.

The latter two verses seme to allude to ỹ condicion of beggers, who cõmonly sitte to beg their almes on bryges, because moste resorte

resorte passeth that way. The more be of them, the lesse shal each mans part come to. He wisheth *Ibis* to be a begger in company wyth a greate sorte, that his part of the almes may be very smal.

And that dame *Ceres* sonne may be
belou'd of thee in vayne:
So that he ofte required may,
thy prayers styll dysdayne.

Some vnderstande thys of *Tryptolemus*, a yong man, both bewtiful and honest, ofte allured with many promyses to doe yll, but he would not, & they read for praiers, riches. But I thynk he meaneth it of *Plutus*, *Ceres* sonne, whome *Iasius* begat in *Trypolis* a Citie of *Crete*, that made al ryche which came to hym. And this is the reason why I thinke thus. He wyshed beggery vnto him before, alwaie to continue, and if he happened to come to *Plutus*, who made al men rich, yet he wisheth y to him onely he would change his nature, and graunt him nothing. *Tryptolemus.* *Plutus.*

And as the sand hy ebbes and fluds
of waters come and gone:
Is washt away from vnder foote *Comparatum.*

that hard is set thereon.
So graunt the Gods, that al thy goods
(I know not where they are)
May fall away euen through thy hands,
and thou be left but bare.
And lyke hir syre that could hir selfe,
to sundry shapes transpose:
(Though belly full) with hunger pynde,
that thou thy lyfe mayst lose.

Eryſychthon.

¶ *Eryſychthon* ſonne of *Triopa*, king of *Theſſalia*, deſpyted the gods, & the more to anger thē, he cut down an Oke which was fiftene yardes about, wherein to a Nymphe was transformed. This Oke was sacred to *Ceres*. Vnder the same al the Nymphes of the woods were accustomed to dyſport thē ſelues. For which iniury, *Ceres* sent one of the Nimphes to *Hunger*, to requeſt hir, that ſhe would reuenge that deſpyte on *Eryſychthon*, which ſhe dyd, & ſet him on ſuch a hunger, ỹ all the meat in his kingeome was to lyttle for him: he ſolde al that he had, and laſt of al, his daughter *Metra*, wife of *Autolicus*, who had beſtowed hir maidenhead on *Neptune*, ſhe pytying hir Fathers caſe, deſyred *Neptunes* help in recōpence of hir curteſy in tymes paſte ſhewed vnto him, & he gaue hir

power

power to change hir ſelfe into al maner of lykeneſſes. She would therfore be ſold for any kynde of thing, and therwith fedde hir Father, tyl al hir wyles were ſpent, & euery man knewe hir well, and no man woulde buy hir. Hir father therfore voyde of al ſuccor, eat his own fleſh, and ſo at length miſerably tormented, died. *Ouid* in the eight boke of his *Metamor.*

That of mans fleſh thou think no ſcorn,
to feede amid thy rage:
In which point onely thou ſhalt be
the *Tideus* of our age.

¶ *Tideus* king *Oeneus* ſonne, ſome ſay of *Mars* *Tideus.*
& *Althea*, either els of *Mars* and *Eribea*, in the *Theban* warre was deadly wounded by one *Menalippus*, whoſe hed he deſired greatly to haue. Which whē *Canapeus*, or as ſom affirm *Amphiaraus*, had brought it him, be ready to yeld his life, eate ỹ braines therof. Which thing *Pallas* eſpying, who came to make him immortal, feared with ỹ cruel dæde, would not performe hir promiſe. But for al that, he fulfylled his cruel minde, and deſired of *Pallas*, that immortalitie for his ſonne *Diomedes*, whych he could not get himſelfe.

That thou mayst doe some facte, wherewith,
the horses of the Sunne
Abashed, with contrary course
from VVest to East may runne.

Pelops had foure sonnes.

¶ *Pelops, Tantalus* sonne, had by *Hippodamia.iiii.* sonnes, *Phlisthenes, Atreus, Thiestes,* & *Chrisippus* by an other woman, whō he loued aboue the rest: & therfore when he died he made him his heire, whom *Atreus* & *Thiestes* slew. *Plisthenes* dyed and left.ij. sonnes, *Agamemnon* & *Menelaus*, whō *Atreus* brought vp, and they were called therfore *Atrides*. So ẏ there were but they two left, & they continual enemies. *Mercury* enimy to al *Pelops* stock for the death of his sonne *Mirtilus*, as is saide before, putte a Ram with a goldē fleece into *Atreus* flocke, therewith to set thē together by the eares, thynking that by one meanes or other *Thiestes* would haue ẏ same, and it came so to passe in deede. For *Ærope Atreus* wife conueied the same into *Thiestes* flocke, for she loued hym better than hir husbande, and had by him diuers childrē. *Atreus* missing his Ram, was much offended, and by violence thought to haue him again, but by meanes of freends a fained agrement was made betwene thē, & *Atreus* had

A Ram with a goulden flese.

his

his brother to ſupper: Againſt his comming he kyld al the children ỹ he had by his wife, and made him great cheare, with ſome partes of them ſodden, ſome baked, and ſome roſted. Which offence ſo deteſtable, *Phœbus* eſpying, turned his horſes, and neuer after would loke vppon him.

And that thou mayſt attempt to make
Licaons filthy feaſte:
And ſeeke againe for to beguile
great *Iupiter* thy gueſt.

Licaon.

ỹ *Licaon Arcbadian* king, receiuing *Iupiter* into his Palace ſubtelly vnder pretence of good cheare, kyld one of the Embaſſadors of *Moloſſus*, and made meat of the ſame, meaning alſo that if *Iupiter* perceyued it not (for there was a talke that he was a god) to kil him in like ſort. But *Iupiter* much offended with his cruelty, thynking that ſimple death was to ſmal a puniſhment for thys ſo great an offence, turned him into a Wolfe. *Ouid. i. Metamor.*

And that ſome man may proue the gods
by making meate of thee:
So that thou *Tantalus* his ſonne,

or *Tereus* his mayst be.

Tantalus. ¶ *Tantalus* bidding *Iupiter* & the other Gods to a bāket, kild his sonne *Pelops*, to sæ whether they knewe it or not. Al ỳ Gods abstained, onely *Ceres* eate vp a whole shoulder, which the Gods after the ende of the feast (casting their heades together) restored, but not of flesh, for in ỳ place thereof, they made him a shoulder of Iuory, wherof he was cald *Ebumeus Pelops*.

Pelops eburneus.

Tereus. ¶ *Tereus* king of *Thracia*, sonne of *Mars* and *Caucasea*, helping afflicted princes about him, among other he ayded *Pandion* king of *Athenes*, greatly ouercharged with his neighbours, & in recompence of his trauel, toke to wife *Progne* his daughter, & caryed hir into his kingdome. After she had bene there aboute a fiue yeres, she desired to sæ hir sister *Philomela* greatly, and requested of hir husband that he would go to *Athens* & fetch hir. Which he did, and in the way home ward forced hir, & lefte hir among his shepecotes, ỳ he might ỳ oftner & safelyer resorte vnto hir. And to ỳ intente she should not bewray hym, he plucked oute hir tongue: but she not contente wyth hys dealyng, wrote with

hir

hir blod the whole summe of hir vlage, and sent it to hir sister *Progne*, vnto whom *Tereus* had tolde beefore, that she was dead. Which thing moued hir greatly, so that she fayned a sacrifice to *Bacchus*, & went to ỹ place wher hir sister was, and brought hir home to hir palace, kyld hir son *Itis*, made meat of him, & caused hir husbād to eat of it, & after cast the head into his bosome. Wherwith he halfe enraged, toke his sword in hand, and would haue slayne them both: but the mercy of the Gods prouided a remedy, for *Tereus* was turned into a Lapwing, *Progne* into a Swalow, *Philomela* into a nightingale, and *Itis* into a Pheasant. *Ouide. 6 of Metamor.*

And that one may so straw thy lyms,
about the fieldes ryght plaine:
As those were of the chyld, which dyd
his fathers course retayne.

¶ *Medea* flying from hir father *Oeta*, caried hir brother *Absyrtus* with hir, folowing *Iason* into *Grece*, whō she helped in taking the golden Fléece frō hir father, for which *Iason* was sent by his vncle *Pelias*: Wherewith *Oëta* moued, prepared a nauy, & folowed the *Argonants*, whereof *Iason* was Captaine, and pursued *Medea.* *Absirtus.*

purſued thē ſo neare, that *Medea* to ſtay hys courſe, killed hir brother *Abſyrtus*, and ſtrawed his members abrode, & that hys griefe myght the more increaſe, ſhe dyd ſtyck hys head vppon a pole, which when *Oeta* eſpied, he beſtowed ſo much tyme in gathering the pieces of his ſlayne ſon together, that *Iaſon* & his mates had cōuenient time to eſcape. *Ouid* in ỹ third booke *de Triſti*. declareth this ſtory at large.

That in *Perillus* braſen worke,
thou Bulles mayſt imitate:
VVith bullyke ſound in euery poynt
agreeing vnto that.

Perillus.

ỹ *Perillus*, thinkyng to pleaſe the cruel tyrant of *Agrigentum Phaleris*, made a Bul of braſſe, wherin whoſoeuer wer caſt, & a ſmal fyre made vnder the ſame, would make a noyſe lyke a Bul, & bringing the ſame vnto him, craued a reward for his paines. As *Ouid* in the fourth of his *Triſt*. ſaith. *Phaleris* intending indeede to try that workmāſhippe, commanded him forthwith to be tormented in the ſame.

And as the cruell *Phaleris*,

thy

thy tongue cut out before:
Included in the *Paphian* worke,
ryght lyke a bull mayst rore.

¶ *Phaleris*, after he had tormented many in *Perillus* Bull, and exercised much cruelty, by the space of syxtene yeares ouer ẏ *Agrigentines*, was takẽ by hys subiectes, and hauing his tong cut out, was caste into ẏ same. The Poet calleth it *Paphian* worke, bicause the brasse wherof it was made came from *Paphos* a citie in *Cyprus*, from whence the best brasse accustomably came. *Phaleris.*

And whyle thou wouldst retourne from age,
and yeares more youthful see:
As was *Admetus* father in lawe,
thou mayst deceyued bee.

¶ *Medea* hauing made *Aeson*, *Iason* hys father, yong againe, & *Bacchus* nuries also, was intreated by ẏ daughters of *Peleas*, who was brother to *Aeson*, & great enimy to his neuew *Iason*, that she would make their father yong againe also. She doubted much at the fyrst, and made the matter very dainty (notwithstanding glad that so good occasion was profered to be reuenged of hir husbandes enmie. *Aeson.* *Peleas*

mie) at length with much adoe graunted in assurance their request. And the better to perswade them that she could doe it, she killed an olde Ram, and with hir medecines made him a lamb agayn. Herwith they wer fully perswaded that she was able to doe this, so that they promised hir many gyftes if she would make their father yong again. They agreed of hir reward, and she bad thē kil him, and caste his members cut in small peces into a caldron of hote water, wherto sone *Alceste* they al agreed, and did ỹ same. But whē *Medea* hadde done that she cams for, shee wente to the toppe of a tower, fayning that she had a sacrifice to doe, and with hir dragons was caried in the aire, and gaue *Iason* a tokē of his vncles death, who to establysh his kingdom ỹ better, gaue his daughter *Euadne* to *Eneus* sonne of *Cephalus*, *Amphimone* to *Andremō Leontheus* brother, and *Alceste* to *Admetus*: thus was *Pelias Admetus* father in law. *Ouid. 7. Meta.*

And as the gentleman that thou
in filthy pitte mayst fal:
Yet so that of thy deede there may
remayne no name at al.

Curtius.

¶ In the midſt of the citie of *Rome* happened to be a great cleft in the earth, and the ſoothſayers made anſwere that *Stulio Manius* (a God) craued a valiant man to be giuen him, and if he had not one, ỹ the city ſhould ſhortly be deſtroyed. *Curtius* to deliuer the city from ſo great danger, all armed vppon a goodly courſer, with his ſword drawen in his hand, with a ful galloppe rode into the ſame, which immediatly cloſed vp, and the place euer after was called *Curtius* Lake.

And God graunt that thou maiſt be ſlain
as thoſe of ſerpents growen:
VVhoſe teeth in acceptable fieldes,
by *Cadmus* handes were ſowen.

Agenor.
Cadmus.

¶ After *Iupiter* had ſtollẽ *Europa*, hir father *Agenor* king of *Phenicia*, ſent *Cadmus* to ſeeke his ſiſter, on this condicion, that either he ſhould bring hir again, or els neuer returne again himſelf. *Cadmus* after long ſeeking and ſmal finding, for feare of his father, durſt not come into his owne countrey, but went to aſke coũſel of *Apollo*, what was beſte for him to doe: of whom he was commaunded to folow a yong ore that neuer was yoked, ỹ had the ſigne of half a Mone on one of his ſides,

and

and to builde a citie, where he firste lay dowe, which he did, & called the cuntry *Boetia* and his city *Thebes*. But on a time sending his men for water, and marueyling ỹ they returned not agayne, going to seke thē himselfe, and finding them al slayne by a great Dragon that belonged to *Mars*, so that there was no moe lefte aliue but himselfe alone, he was greatly grieued: But for al that, he set on the serpent and kylled hym: to whom after came *Pallas*, (his god maistres,) & bad him sow the teeth of it in the grounde, wherof arose sodainly armed men, that sodainly slew one an other, so ỹ if *Pallas* had not commaunded *Echion*, *Ideus*, *Cromius*, *Pelorus* & *Hiperenor* to cease, bicause *Thebes* should be inhabited, they had al bin destroyed by mutual woundes.

The inhabitants of Thebes.

Or that thy lucke may be as yll
as nephew to *Pentheus*:
Or as *Medusas* brother els,
I meane *Archilochus*.

Pentheus Menetius

¶ *Pentheus* begat *Odasus*: *Odasus*, *Menetius*: *Menetius*, *Creon* & *Iocasta*, whych was maried to *Laius*, of whom in *Oedipus* you may reade moze before. *Creon* begat *Hemon* and *Menetius*,

tius, of whom in this place *Ouid* speaketh, he killed him selfe for to deliuer his countrey from a pestilence that *Mars* sent, for the killing of his Dragon by *Cadmus*. Read *Seneca* his tragedy. This stock of *Oedipus* and *Achilles*, with *Tantalus*, were very infortunate. Who was *Medusas* brother (if *Ouid* meane one of the three sisters called *Gorgones*) for my parte I neuer read, except *Archilochus* had any sister of that name. How he was slayne, reade in *Licambes* in the beginning. *Archilochus.*

Or though wherwith (though it were short)
one did a birde remayne.
Which doth with casting water wash
hir body toward rayne.

¶ *Coronis* daughter of *Coroneus*, whē *Minerua* had geuen *Erichthonius* shut in a basket to be kept to hir self, *Pandrasos*, *Herse*, & *Aglauros*, daughters of *Cecrops*, with charge that they should not loke into the same, and they contrary to hir commaundemēt had loked therin and found a dragon, *Coronis* he wraped the same, and told it abrode, wherfore *Minerua* banished hir from hir company. Who after walking by the sea side, was espyed by *Neptune*, who would haue rauyshed hir, but she *Coronis.*

by no meanes would be perſwaded to leaue
hir virginitie. Wherfore when ſhe was at
poynt to be forced, ſhe was by *Minerua* tur-
ned into a Crowe. *Ouid. ii. Meta.*

That thou maiſt haue as many wounds
as by report had he:
To whom when ſacrifice is done
no knife may preſent be.

Oſiris. *Oſiris*, whom the *Egiptians* do worſhyp
for a God, was ſlayne by hys brother *Ti-*
phon, and cutte into peces, and for that cauſe
in his ſacryfice it is not lawfull to haue a
knife.

Or that with fury rapt, thou mayſt
thy priuie members launce:
As thoſe whom mother *Sibele* makes
to foote the *Phrigian* daunce.

Cibeles Preſtes coribantes. Atis. *Cibeles* prieſtes were geloed, & moued
with a diuine fury in their ſacrifices daũced.
They were geloed, bycauſe at the firſt ſhe
louing *Atis* very wel, being a beawtiful yong
mã, & he not willing to do hir pleaſure, cut of
his Demiſaries. Ye would faine haue hir
gone into his country again, from whence

she had caryed him against his will, but she meaning to stay him stil with her, sente one of her Lions to fear him, wherwith in deede he abashed, ran into the woode, and euer after was one of his priestes, till he was turned into a Pine tree. Hitherto doth belong the nexte staf that particularly speaketh of *Atis*.

That thou of man (as *Atis* did)
ne man nor mayd mayst stand:
And that thou mayest learne to play
on Timbrelles with thy hand.

¶ *Cibels* priestes beside that they dranced, they played also on instrumentes.

And that thou mayst be turnde into
the beastes of mother great:
As she that lost, and he that did
the price with running gette.

¶ Now *Cibel* the mother of the Gods turned *Hippomenes* and *Atalanta* into Lions you heard before. *Hippomenes and Atalanta*

And that *Limone* not alone,
such punishment may beare:

Let horſes with their raging teeth,
thy fleſh in peeces teare.

¶ How *Hipponenes* vſed his daughter *Limone* taken in adultry, I told you afore.

And as the king of *Caſſandrea*,
(which art as fierce as he)
God graunt that woũded in the ground
thou buried may ſt be.

Caſſãdrus ¶ *Caſſandrus* that raygned in *Caſſandrea*, a part of *Macedonia*, for his cruelty, of his ſubiectes was ouercouered with aſhes, and ſo dyed. Another of that name who ſucceded him, was alſo for his tiranny buried quicke.

Or els that ſlayne into the ſeas,
ſome may thee hedlong throw,
As were the noble *Perſeus*,
and *Telephus* alſo.

¶ *Erictheus* begat *Cecrops*, *Cecrops Metion*, *Metion Canace* a daughter, *Canace* bare *Abas*, *Abas* gotte *Colchodon*, *Colchodon Elpenor*, *Elpenor Acriſius*, who begat *Danaë*. This *Acriſius* bearing of the oracle that his daughters ſonne ſhoulde diſpoſſeſſe him of his kingdome, would

Acriſius.
Danaë.
Perſens.

would graunt hir in mariage to none, but included hir in a tower of brasse, so ẏ no mā myght come to hir, but *Iupiter* turned hymselfe into a shower of Golde, and came in by the Lœuer of the castell, and got of hir *Perseus*. Which thyng when *Acrisius* knew, he toke him, with his mother, and put them into a tun, and caste thē into the Sea. But they shortly after were brought by water to *Polidectes* king of the Isle *Sheriphon*, who married *Danaë*, & brought vp *Perseus* wel, but after sent him to many dangers. Inē de not in this place tel how he had of *Mercury* hys slippers, *Pegasus*, and a helmet, a crooked sworde of Adamant of *Saturne*, and a shielde of *Pallas*, nor how he ouercame the thre sisters, daughters of *Porcus*, *Euriale*, *Stheno*, and *Medusa*, which had all but one eye, they were called *Gorgones*. The story is at large described in the fourth and fifte bokes of *Ouids Metamor*.

The story of *Telephus* in the beginning is set forth at large. *Telephus.*

And that by *Phebus* altars thou
a sacrifice mayst be:
As was him selfe king *Theodotus*
by cruel enimie.

¶ *Theodotus*, king of the *Bactrians*, was sacryfieed by *Arsace* king of *Persia*, to *Apollo*, after he was ouercomed in battel.

Theodotus.

And that *Abbera* may one yeare,
thee vow withouten fayle,
And that thus vowde thou mayst be hyt
with stones more thick than hayle.

¶ The people of *Abdera*, (which is a citte of *Thracia*) dyd vowe a man for the common wealth of al, at the beginning of euery yeare, & the man that was thus vowed was stoned to death.

C. Abdera.

That *Ioue* with his three edged bolt,
may hyt thee in his yre:
As he dyd *Hyppomenes* sonne,
and *Desythoes* syre.

¶ *Hippomenes*, father of *Limone*, for the cruelty he shewed to hir, was dispossessed of his kingdome as I sayde before. Wherthing his sonne *Prester* toke very heuily, & rayled vpon the gods shamefully, & was therefore slayne by a thunderbolt of *Iupiter*.

C. Prester.
D.
F.

So was *Atrax*, because he wrayed y adultery of *Iupiter* with his daughter *Desithoe*.

Desithoe.

As

As *Autonoes* sister, and he
whose aunt dame *Maia* is:
And he that rashly wisht the horse,
and guided them amisse.

¶ *Semele* sister of *Autonoë*, as in the pedigree of *Cadmus* may appeare, was well beloued of *Iupiter*, which thing when *Iuno* espyed, she came to hir in the likenes of an olde womã, & bad hir aske of *Iupiter*, that he would come to hir as he dyd to *Iuno*. Which thing obtayned, he cãe to hir in his maiesty, armed with thunder & lightning. But she (poore wench) for fear vntimely brought forthe hir sonne *Bacchus*, & died. But *Iupiter* toke the childe, & sowed him in his thigh, vntill the iust time of byrth came. By thys meanes *Bacchus* was twise borne. *Semele.* *Bacchus.*

¶ *Ops* sister of *Maia*, had by *Sisyphus* a son named *Porphirio*, who following his fathers impiety, was slain of *Iupiter* with a thũderbolt. *Porphirio*

¶ *Phaëton* sonne of *Phebus* & *Climene*, rode in his fathers chariot, & gaue light to the earth a peece of a day, but being not able to guide the horses right, burned almost both heaue & earth, and had don much more mischief, if

 Phaëton.

Iupiter of his pitie had not with a thonderbolt ſtriken him out of the chariot, & ſo out of heauen he fel into ỹ riuer *Eridanus*. *Ouid*. 2. *Metamor*.

As *Eolus* his wicked ſonne,
and he that dyd procede
Of that ſame bloud, that *Arctos* came,
which waters wantes in dede.

Salmoneus ¶ *Salmoneus*, *Æolus* his ſonne, counterfeiting *Iupiters* thonder in earth, was by a thonderbolt ſlayne of him.

Menius ¶ *Menius*, *Licaons* ſon, brother of *Caliſto*, which was after a ſtarre in heauen, called *Arctos*, ſeing his fathers houſe on fier, and his father himſelf turned into a wolfe, reuiled *Iupiter*, and was therfore by hym ſlayne with a thonderbolt.

Macedon. And as *Macedon* with his mate,
was burnt in flaming fire:
So pray I that thou mayſt be ſlayne
by *Ioues* reuenging ire.

¶ *Macedon* a quene of *Macedonia*, with hir huſband, for impietie were burned with *Iupiters* lightning.

That

That thou mayst be a pray to them,
for whom it is a crime
To come to *Delos*, sith they kilde
Thrasus before his time.

¶ *Thrasus* a yong man, welbeloued of *Diana*, on a day as he came to do sacrifice to hir early, was by the dogges that garded hir temple torne in peeces. Wherefore she requested hir brother *Apollo* to send a plague among them, which ceased not, vntil al the dogs of the Iland were killed. *Thrasus.*

Or those that kyld hym, which hath chast
Diana naked seene:
Or those by whom yong *Linus* hath
in peeces toren bene.

¶ *Acteon* son of *Aristeus* & *Autonoë*, weary with long chase of wilde beasts, came into a valey of *Gargaphia*, ther at a fayre fountain to cole himselfe: but as yll fortune was, *Diana* with hir mates were come thether before to bath themselues, who so soone as she saw *Acteon* come thether, least he should bewray what he had seene, turned him into a Harte, & so he became a pray to his owne dogs. *Acteon.*

Linus ¶ *Psamate* daughter of *Crotopus*, had a son by *Apollo*, called *Linus*, whō as he came from playing out of the fieldes, ẏ dogs of his grād-father *Crotopus* tare in pæces: Wherewith *Apollo* was so sore displeased that, he sent a monster called *Pena*, to plague the people of the countrey, which monster would pull the infants from their mothers brests, and deuoure thē before their faces. This mon-ster was after slaine by *Corebus*.

Penaa monster.

Corebus.

That serpents may thee bite as yl,
as erst *Euridice*:
The daughter of *Oeagrus* olde,
and fayre *Calliope*.

Euridice. ¶ *Orpheus* sonne of *Oeagrus* and *Caliope* the Muse, maried *Euridice*, who walking with ẏ maidens about the fields, hapned to treade on a serpent, which by misaduenture dyd so sting hir, ẏ she dyed therof. *Ouid. x. Meta.*

Or as they dyd *Hipsipbiles* boy,
or him that durst with pricke
Of percing speare, the holow horse
of wood suspected, strike.

Hipsipbile. ¶ *Hipsiphile* for sparing hir father *Thoas*, was

was sore persecuted of ỹ women of *Lemnos*, wherfore she fled to *Licurgus* king of *Grece*, & was nurse to his child named *Opheltes*, or otherwyse called *Archemorus*, about the time that *Thebes* was besieged. For when ỹ *Grekes* by meanes of a great drought could haue no water, for ỹ al the fountayns sauing *Langia* were dried vp, and they could not find that, they craued of hir that she would she wt tẽ the same, which then she promised, and the better to doe it, she set hir childe out of hyr armes, which before she returned, was slain by ỹ serpent.

Opheltes alias Archemorus.

Langia.

¶ *Laocoon* a *Neptunes* priest, suspecting the horse that ỹ *Grekes* set before *Troy*, to be full of crafte, perswaded the *Troyans* to sette the same on fyre. But false *Sinon* with his fayned oration, had so bewytched theyr wittes, ỹ they would not be ruled by him. Ye therefore wyth a speare ran against ỹ same with such force, that ỹ tarnes of ỹ Grekish captaines (as saith *Æneas* in *Virgil*) resounded againe, & therefore was with his .ỹ. sonnes slaine by serpentes in the wrath of *Pallas*.

Laocoon.

And that thou mayst no wiselyer clime,
the steppes of ladders hie,

Then

Elpenor. Than *Elpenor*, and ſtrength of wyne
mayſt beare as erſt did he.

¶ *Elpenor*, one of *Vliſſes* companions, ful of good wine at *Circes* houſe, was diſpoſed to clime, but he fel from the ladder, & brake his necke. *Homer*, 10. *Odiſſ.*

That thou mayſt dye as dyd they al,
that any helpe dyd bring
Vnto *Thiodamas* in fight
who was their cruel king.

Condillus.

¶ *Hercules* with *Deianira* his wife, left his father in lawe *Oeneus* houſe, becauſe *Condillus*, or as ſome cal him *Ciathus* his butler powred ſoule water into his handes, and he therfore gaue him a blow on the eare. After his departure with hys ſonne *Hilus*, he came to the flood *Euenus*, wher he ſlew *Neſſus*, as is ſaid before. After this he came to the *Driopes*, whoſe king at that time was *Thiodamas*, vnto whom he ſente hys ſonne *Hilus* to craue ſome meate, for the childe was very hungry, but the king would giue him none. *Hercules* therfore much diſpleaſed, by force toke ſome of the kinges oxen, and made therof meate for himſelfe and hys cõpany. Wherfore

Neſſus. Euenus. Driopes. Thiodamas.

fore *Thiodamas* willing to reuenge this iniury, came with a band of his people, & assaulted *Hercules* & hys companyons so sore, that *Hercules* was faine to arme his wife & desire hir ayde, & was himselfe sore wounded in the breft, but at the last he got the victory, & slew the king. After the victory, he brought ẏ *Driopes* into *Thracinia*, & caried with him *Hyla* ẏ daughter of *Thiodamas*, being entangled with hir bewty.

And that in proper denne of thine
thy life may passe away:
As *Cacus* rude, whom Oxes voyce
included did bewray.

¶ After *Hercules* had slayne *Cerion*, & by the cōmaundement of *Euristheus*, brought away his oxen, he came into *Italy*, then called *Hesperia*, and put them to pasture aboute the hil *Auentinus*, nowe one of the seuen famous hils in *Rome*, in which hill, *Cacus Vulcane* his sonne had a denne, and practised spoyling of the trauelers which passed that way, & hearing of *Hercules* Oxen, he came and toke dyuers of them, and that they might not be found, he pulled them into his denne by their tayles. *Hercules* missing thē, seketh al the cū- *Cacus.*

try

kryke for them, but findeth them not: he therfore determined to departe thence without them. But as he was going away, he heard some of them low: With which he called back again, sought so long, that at length he found the caue, before the mouth wherof, *Cacus* hadde laide a stone so great, that tenne couple of Oxen could not moue ỹ same, thinkyng by that meanes to be safe inough. But *Hercules* layde his shoulders to the same, and at lengthe with much payne remoued it awaye. And after long & terryble fight, he kylled *Cacus*, and so recouered agayne hys cattell. This tale is written by *Ouid*, in the firste boke of hys *Fasti* in many woordes.

Or els as he who with his blood,
Th' Euboicke seas made red:
Who brought a shirt in poyson dipte,
that *Nessus* erst hath bled.

Licas. ¶ *Licas* seruant of *Hercules*, brought him the poysoned garment wherof I spake before, for whiche deede, by *Hercules* he was cast into the *Euboicke* sea. But bycause he was not guilty of the crime, *Tethis* turned hym into a rocke.

That headlong thou mayſt come to hel
from toppe of rocke right hie:
As he that *Platos* boke hath read,
of Immortalitie.

¶ *Theombrotus* readyng *Platoes* boke of ỹ im- *Theombro-*
mortality of the ſoule, was ſo moued with *tus.*
ioyes of ỹ fame, that preſently he caſte him
ſelfe from the toppe of a Rocke, thereby the
ſoner to attayne to them.

Or he that ſawe the guylful ſayles,
of *Theſeus* ſhyppes at laſt:
Or as the chylde who from the toppe
of *Troyan* Towers was caſt.

¶ *Ægeus* commaunded his ſonne *Theſeus* go- *Ægeus.*
ing into *Crete* to the *Labirinth*, (as ỹ cuſtome
was) to ſlaye *Mynotaurus*, that if by any good
fortune he returned again ſafe, ỹ he ſhoulde
in the ſteade of the blacke mourning ſayles
wherwith his ſhips outward were decked,
put on white. But he returning ſafe by
meanes of *Ariadne*, as is ſaid before (& alſo in
my booke of *Theſeus* & *Ariadne*) for ioy remē- *Theſeus.*
bred not his fathers cōmādemēt. Wherfore *Ariadne.*
ỹ father ſaw his ſhips return with the
blacke ſailes, thinking ỹ his ſō had ben dead.

(for he

he sat at the top of a tower styll waiting for ẏ same) hée cast him selfe hedlong into the sea, whereof hetherto the sea is called *Mare Aegeum*.

Astianax ¶ *Astianax*, son of the noble *Troian Hector*, was by *Vlisses* and the *Grekes*, caste from the top of one of the hyghest towers in *Troy*: for feare least if he lyued, he should reuenge ẏ deathe of his father and the destructiō of his country vpp on them. *Seneca*.

Or she who aunt and nurse was bothe
to *Bacchus* youthfull boye,
Or he to whome thinuented sawe,
was losse of lyuely Ioy.

Iuo. ¶ *Iuo* sister of *Semele* mother to *Bacchus*, by that meanes was his aunte, and she also nursed hym. She was wife of *Athamas*, and flying the rage of hir husbande, cast hir selfe from the toppe of a rocke into the sea, as is sayd before.

Perdix. *Dedalus.* ¶ *Perdix*, neuew vnto *Dedalus*, was by hys vnckle for spite (bicause he inuented ẏ sawe and compasse,) caste from the toppe of a hye tower, but by the mercy of *Minerua*, before

he came to the grounde, he was turned into a Partrych, called in latyn *Perdix*. And thys is ỹ cauſe that a Partrych neuer wil either bræde, or ſyt in træ, leaſt ſhe ſhould againe breake hir neck with the fal. Notwithſtanding. *Plinie* in his ſeuenth booke ſayth he, that *Dedalus* inuented the ſawe. But *Ouid* in the eyght booke of *Metamor.* is author of that I ſayd before.

As *Lidian* may de who from the rock,
hir ſelfe in ſea dyd caſt:
Out of whoſe mouth yl curſing words
againſt a God haue paſt.

¶ *Ilice* daughter of *Ibicus* a *Lydian*, was beloued of *Mars*, but by *Dianas* ayde ſhe was ſafe from his violence. But ſhe not content therewith, would rayle on him & reuile him ſhamefully, wherwith he much moued, kild hir father, & ſhe therwith becomming mad for greefe, caſt hirſelfe headlong into the ſea from the top of a rock. *Ilice.*

And that a Lyon with hir yong,
may meete thee in the fielde:
And cauſe thee ſo to loſe thy lyfe,
as *Paphages* was kilde.

Paphages. ¶ *Paphages* king of *Ambracia*, happning to méete a Lioneſſe great with yong in his garden, was by hir torne in peces.

That a bore may thee teare, as him,
who had by tree his holde:
And was the ſonne of *Licurgus*,
or *Idmon* els the bolde.

Idmon. ¶ *Licurgus* had a ſonne that was called *Bruetes*, who on a day hunting ỹ wild Boze, was oppreſſed ſo ſoze, ỹ he had no way to ſcape but by taking of a trée: yet foz al that, ere he was vp, the boze caught him, and pulled him down again, & ſlew him.

¶ *Idmon* one of the *Argonants*, he came laſt (foz he knew being a ſoothſayer, that he ſhould die therin) in *Bithinia*, was ſlayn by a Boze.

And that a Bore though ſlaine firſt, thee
with deadly wound may gal:
As him vpon whoſe face the head
of cruell beaſt did fall.

Thoas. ¶ *Thoas* a famous hunter in *Andriegathia*, which is inhabited by ỹ people *Poſſidoniate*, bowed

bowed the heades & fæte of al the beastis he conld take to *Diana*. But on a time getting a wonderful great Boze, he hanged vp to hir only the head on hir træ, wherwith she offended, as he slepte vnder the same træ, made the same head fal vpon him, and so he was slayne.

Or that thou mayst the hunter be
that hunted hard by *Troye*,
Or *Nauclus* els, whom with like death
Pine apples did destroy.

¶ *Atis* & *Nauclus* sleping vnder a Pine træ were both slayn with the fall of apples that fell from the same. *Atis.* *Nauclus.*

And if that at king *Minos* portes
thy shippe arriued be:
I wish his people may thee take
for one of *Sicily*.

¶ Of the great debate betwene the men of *Crete* and *Sicilia*, in the stozy of the death of *Minos*, slayne by *Cocalus*, in the pursute of *Dedalus*, I haue sayde before. *Crete.* *Sicilia.*

B.ij. That

That with a falling houſe thou mayſt
as *Alcidice* be ſlaine:
To whom with *Licoris* hir mate
one fortune did remayne.

Alcidice. *Licoris.*

¶ *Alcidice* daughter of *Alebus* a *Lariſſeian*, was with hir huſband *Licoris* by the fall of their houſe ſlayne.

Or els that thou in running ſtreame
drowned as *Euenus*:
Mayſt leaue thy name vnto ſome floud,
as did *Tiberinus*.

Euenus. *Marpiſſa.*

¶ *Euenus* ſonne of *Mars*, & king of *Etolia*, had a verye faire daughter named *Marpiſſa*, who compelled ſuch as would mary his daughter to runne a courſe with horſe, with him. Such as he ouercame, he nailed their heads to his gates, thereby to fear other from like enterpriſe. *Idas* ſuppoſed ỹ ſame of *Apharens*. But in deede *Neptunus*, receyuing of his father very ſwift horſes, ouercame *Euenus*, & caried away his daughter. *Euenus* ſolowed him to haue put him to death, but his horſes wer ſo good, ỹ he might not ouertake him, wherfore for ſpite he caſte himſelf into the flood of *Ætolia*, called thē *Licorba*, but afterward of him

Idas.

Euenus.

Enenus. While *Idas* fled, *Apollo* mette him, & would nedes haue taken his wyfe frō him, but he would not suffer him, by reaſō wherof they had come to blowes, had not *Iupiter* ſent *Mercury* to determyne their cōtrouerſy, on this condicion, that the woman ſhould be ſet betwixte thē both, and chooſe whether ſhe liſt. But ſhe toke *Idas* & forſoke *Apollo*, fearing leſt he when ſhe ſhould be olde & ful of wrinckles, woulde forſake hir & ſet hir at nought.

¶ *Tiberinus* was drouned, and left his name to the riuer that runneth through *Rome*.

And that thy body worthy be,
on ſpeare to haue a ſeate:
As was *Eurialus*, and that
thy heade may be mans meate.

Eurialus.
Niſus.

¶ *Eurialus* & *Niſus* two very faythfull frēdes, ſent ambaſſadours to *Æneas* from *Aſcanius*, beſieged by *Turnus*. As they paſſed thorow the tentes of the *Rutili*, killed *Rammetes* & many moe. *Eurialus* put on him *Rammetes* armour, and in the morning was ſpyed by the horſemē of *Volſcentes*, & ſlain. *Niſus* who had eſcaped the daunger and miſſed his frend,

returned agayne, and seing him among his enymies fighting, desired with hys owne life to redeme his, but *Volscentes* for al that kild him. *Nisus* thē not minding to liue after the losse of so faythful a friend, came in among his enimies, where after he had slain *Volscente*, and wel reuenged his death, was slayne vpon his dead corps, *Virgil. 9. Aenei.* Their heads on ỹ tops of two speares, were set in the tents of the *Rutili*, which sene of ỹ *Troyans*, moued them to greate mourning and sorow.

And as men say that *Brotheus* dyde
(who death did much desire:)
Thou mayest hedlong cast thy selfe,
into some flaming fire.

Brotheus. ¶ *Brotheus* sonne of *Vulcane* & *Minerua*, was for hys deformitie so despysed, that *Iupiter* would not make him immortal, for which cause he ashamed of himself, willingly lept into a fier.

Or that included in some caue,
such death thou mayst obtayne:
As had the man who did deuise
a story to his payne.

¶ *Cheril-*

¶ *Cherillus* a Poet, wrote the acts of *Alexander* the greate, & for his paynes it was agréed, ỹ for euery good verse he should haue a crowne of golde, and for euery yll one, a stripe with a whip. In al his work wer but seuen allowed verses, but the number of ỹ ill was so great, the he was slayne with his stripes. Of him *Alexander* was wont to say, that he had ratther be in honor ỹ deformed *Thirsites*, than in *Cherillus* the valiant *Achilles*. Some say, ỹ this *Cherillus* was famished for his paynes. *Cherillus.*

As to him who of *Iambus* verse,
the first deuiser was:
So vnto thee a froward tongue,
of hurt may be the cause.

¶ *Archilochus* for his rayling boke that he made against *Licambes* and *Niobole*, was banished from *Lacedemon*, and his boke was cõdempned. But some say that he was by *Licambes* friends slayne, as I in the beginning sayde. *Archilochus.*

Or as he who with simple verse
on *Athens* sore did rayle:
Mayst hated render vp thy life,

when vittayles shall thee fayle.

Aristophanes.

¶ *Aristophanes* inueying against the praise of *Athens*, ỹ the Oratours in their bokes had set forth, was by publike authoritie pyned to death. So were also *Anaxandrides* and *Menius*, and *Anaximines* as *Pausa* sayth. *In 6 histo.*

And as the Poet that against
a strong man did inuay:
The same may be a cause to thee,
to take thy life away.

Aristophanes.

¶ An other *Aristophanes* inueying against the strength of one *Menechmus* a wrastler, in that Tragedy of his owne name called *Menechmus*, was by publike consente banished *Athens*, and after slayne.

Orestes.

And as *Orestes* had a wound,
by cruel serpents mouth:
So graunt the Gods that thou maist die
by byte of serpents touth.

¶ *Orestes* quit of the madnes that he had for the killing of his mother, hauing surrendred the kingdome of *Mycene* to his sonne *Tisamenes*,

nes, was slayne by a Serpent.

That thy first wedding day may be
to thee the last of life:
Thus *Eupolis* hath dyed before,
and his new wedded wife.

¶ *Eupolis*, sonne of *Nicea* and *Glicerii*, some cal hir *Medilla* his wife, the fyrste night they lay together were foūd dead. It is likely, ỹ eyther they were very heauy, or els the bed very weake, that it must fal vpon them the first night they lay theron. *Eupolis.* *Medilla.*

And that a shafte stoke in thy heart,
may take thy life away:
As from the lusty *Licophron*,
as auncient storyes say.

¶ *Licophron* an auncyent Poet, wrote the sayings of *Cassandra*, and comprysed in one short volume, a brief summe of al the tales that the Grekish Poets had inuented. On a time as he conceiued about the principalitie of the old Poets, was by his aduersary slain with an arrowe. Some thinke there were two *Licophrons* that wrote either of them one of the aforesaide workes. But I se no rea- *Licophron*

son why one might not do them both.

Or rent with hands of thine thou mayst
be strowed about the wood:
As he was cast at *Thebes*, which
was sprong of serpents blood.

Pentheus. ¶ *Pentheus* king of *Thebes*, sonne of *Echion* and *Agaue*, daughter of *Cadmus* and *Harmonia*, (who were turned into serpents) despising the sacrifice of *Bacchus*, was therefore by him turned into a boze, and hunted and killed by bys mother *Agaue*, and his auntes *Ino* and *Autonoe*. *Ouid* in the third of his *Metamor*.

Or that thou mayest with wilde bulles,
be halde about some hyll:
As was the wife of *Licus* king,
That nedes would haue hir will.

Antiope. ¶ *Antiope* daughter of *Nictens*, and wife of *Licus* king of *Thebes*, refused for suspitiō of adultry, was forced by *Iupiter*, and conceyued. ii. sonnes, *Zetus* and *Amphion*. Hir husband *Licus* in hir roume toke another wife named *Dirce*, who perswaded hir husband to put *Antiope* into prison. But she preuented

that

that miſchief, & fled to *Epopeus*, with whō ſhe brought forth hir .ij. ſonnes, which ſhe left with certain ſhepeherds of that cuntry. But *Nicteus* moued with the impudency of his daughter, deſired *Licus* to ſetch hir againe, which he did, & killed *Epopeus*, and gaue hir to be kept to *Dirce*, as if ſhe had bene his ſiſters childe. But ſhe not liking hir keping, fled again, & came to hir ſonnes, to whō ỹ ſhepeherds detecting ỹ whole matter, cauſed thē to ſeeke reuenge of their mothers harme. They therfore came to *Thebes*. & toke *Dirce*, & tied hir to wilde buls, & ſo tore hir in peeces, & had alſo by policie ſlayne *Licus*, if *Mercury* had not giuen him warning therof, ſo that he prouyded ſafety wyth hys heeles.

As hirs that harlot was to him,
whoſe ſiſter was his wife:
Thy tongue may fall before thy feete,
cut out with cruel knife.

¶ Howe *Philomela* was rauyſhed by hyr ſyſter *Progues* huſbande *Tireus*, I haue ſayde before.

As he that *Bleſus* was ſurnamd,
too late ſpyed *Mirrhas* wound:

Thou

Thou in a thouſand places mayſt
be voyde of children founde.

¶ This tale alſo is noted before.

And that the buſy Bee in th'eyes,
hir hurtful ſting may ſticke:
As with the ſame in times agoe,
they did *Acheus* pricke.

Acheus. ¶ As *Acheus* deuiſing his poemes walked about his orchard, a ſwarme of bees ſetled on his head, & he buſied to driue them away, loſt his eyes with their ſtings.

That tyed vnto ſome hil, a birde
vpon thy heart may feede:
Lyke as vppon his brothers chylde,
dame *Pirrha* was we read.

Prometeus ¶ *Prometheus* vncle to *Pirrha*, *Epimethius* daughter, was tyed to *Caucaſus*, and a byrde eateth his heart. You may reade more of him in the beginning.

As *Harpagus* his childe thou mayſt
preſent *Thieſtes* feaſt:
And to thee ſlayne and dreſt for meate,

thy

thy ſire may be a gueſt.

¶ *Aſtiages* ſonne of *Ciaxaris*, laſt king of the *Medes*, ſaw in a dreame, a vine grow out of the wombe of his daughter *Mandane*, that ouerſhadowed al *Aſia*: and conſulting with the wyſe men theron, had anſwere that ſhe ſhould beare a ſonne, that ſhould be king of al *Aſia*, & diſpoſſeſſe him of his crowne alſo. Wherewyth *Aſtiages* troubled, would not giue hys daughter in maryage to anye noble man, leaſte nobilitie of his fathers ſyde, annexed to ỹ noblenes of his mother, might make his neuew of more corage. Ye therefore wylling to abate his hauty ſtomake with baſe parentage, married his daughter to one *Cambiſes* a *Perſiã*, of low degre: yet not therewith deliuered from the feare of hys dreame, ſent for hir when ſhe was wyth chylde, that the Infant borne, might before his face be ſlain. The childe was borne, and by *Aſtiages* deliuered to his truſty counſeller *Harpagus* to be deſtroyed. But he fearing ỹ if the kyngdome after ſhould come to *Mandane*, (becauſe ther was no heyre male) that ſhe would reuenge hir childes death on him, which ſhe could not on hir father, gaue the ſame to *Mithridates* the kings ſhepeheard, who

ſtiages.

Mandane.

Harpagus

Mithridates.

who cast the childe in a wood, to be a pray to wilde beasts, and as sone as he came home, tolde hys wife of the childes fortune, who at that time had brought forth a dead childe. She therefore desired hir husbande, to laye hirs in the sted of the other, wherto at length he agréed, and when he came to the childe, he found a Bitch geuing it sucke, and beating away the foules and beastes from ỳ same. In proces of tyme, the childe was by lotte made a king in passtime among children, & had to name *Cirus*, and such as would not be ruled he caused to be beaten with whips. Wherfore one of them named *Artembares*, tolde his father, and he thinking scorne that gentlemens children should be beaten of a shepe herdes boy, tolde the king therof, who sente for the childe, and asked him howe he durst beate them in suche sorte, who answered that he did lyke a king. *Astiages* moued with hys constancy, called to minde his dreame, and séeing him so like his daughter, enquired narowly the matter, & founde ỳ it was his Neuew. Wherfore he toke him home, and banished him vnder an honorable colour into *Persia*. But he bare a grudge to *Harpagus*, & in reuengement therof he kylde his sonne, & caused him to eate ỳ same, and

Cirus.

Artembare.

thereof

ther of ſpeaketh *Ouid* here. What cam afterward of al theſe parties, you may reade in *Iuſtine*, which Maſter Golding hath well tranſlated.

And that thou mayſt thy body haue
bemangled very ſore
With cruell ſword, which thing vnto
Mamerthes hapt before.

Mamerthes

¶ *Mamerthes* brother of *Siſaphon* king of *Corinth*, for great deſire ỹ he had to be king, killed his brothers ſon ỹ was heir to ỹ crowne. Wherfore he was of *Siſaphon* torne limmeally, that is to ſay, each péece from other.

As Poet olde of *Siracuſe*,
with halter ſtrangled was:
God graunt that ſo that way be ſtopt,
wherby thy life doeth paſſe.

Theocritus

¶ *Theocritus* the worthieſt Poet that euer wrote of ſhepeherds affaires, preferred before *Virgill*, wrote againſt *Hiero* his ſon, of whom he was brought to the gallowes in ſport, to cauſe him to leaue his railing. Wherbeing aſked whether he would leaue his euil ſaying of ỹ king or not, began to rayle the

maze,

more. Wherfore by the kings commande-
ment, though he were brought thither in
iest, yet was he hanged in earnest.

And that thy skinne being pluckt off,
thy flesh may naked showe:
As *Marsias* who one a floud
his name did once bestowe.

Marsias. ¶ Of *Marsias* stryke with *Apollo* you may
reade before.

And that thou cursed man mayst see,
Medusas stony head,
The sight wherof to *Cepheni*,
was cause that they were dead.

Perseus. *Chrysaor.* *Pegasus.* *Andromeda.* ¶ After *Perseus* had slayn *Meduſa* (frō whose
necke came *Chrisaor*, and *Pegasus* the wynged
horse oute of hir wombe) as he rode vpon
that sayde flying horse in *Ethiopia*, he spyed
Andromeda, daughter of *Cepheus* and *Cassiope*,
for hir mothers faulte tyed by commaunde-
ment of *Hammon* to a rock, to be deuoured
of a monster of the sea: Whome he on con-
dition to haue hir to wyfe, deliuered. And
at the mariage daye came one *Phineus* bro-
ther of *Cepheus*, to whom she was before hir
mischance

miſchance affianced, and would haue hir by force from *Perſeus*, but he ſhewing *Meduſas* head to hym and his mates, turned them al into ſtones. *Ouid. iiii. & v.* of *Meta.*

And that of *Potinum* mares, the byts
as *Glaucus* mayſt abyde,
Or as an other *Glaucus*, thou
into the ſea mayſt glyde.

¶ *Glaucus* of *Potinum* deſpyſed *Venus* ſacrifices: wherfore ſhe ſent ſuch a madneſſe to his mares, that as he rode, hee was torne by thē in peces. *Glaucus.*

How *Glaucus Scillæ* louer was drowned by vertue of an herbe, is ſayd before. *Glaucus. alter.*

That *Gnoſos* horny to thy breath,
may paſſage graunt no more,
As vnto him who had one name,
with two rehearſt before.

¶ *Glaucus*, ſonne of *Minos* & *Paſiphaë* as he playde with a tenys ball, fel into a barel of hony and was ſtrangled. He was buried by his father, and with him *Polyidus* a ſothſaier and a Phiſition, to the intent that eyther he ſhould make him alyue againe, or elſe die *Glaucus tertius.* *Polyidus.*

with him: he therfore being in ỹ tomb with him (for kings were accustomed to be buryed in vautes) he espyed two serpẽts fyghting so long together, that the one had killed the other. Then he that was aliue did fetche an herbe, and put it into the mouth of him that was dead, by vertue wherof, he recouere life againe. *Polyidus* meaning to trye whether this woulde doe any good to his maister, fetcht a part thereof, and put it into his mouth, whẽ therwith presently recouered lyfe also. *Higinus capite de Polyido.*

Or else that thou a guilty man,
mayst drink with heauy cheare,
That which the famous clerk dyd drink
to fore with out al feare.

Socrates. ¶ *Socretes* accused by *Polideutus Miletus, Policrates, Anytus*, that he corrupted the youth of *Athens*, as wel with euil & false religion, as (also with vndecẽt maners, was therfore cast in prison) and after condemned: Where he hauing disputed of the immortalitie of ỹ soule, with merry cheare and smiling countenaunce, drank poyson and dyed. *Plato.*

That thou no better lucke mayst haue

then

than *Hemon* had in loue:
As *Machareus* his ſiſter did,
ſo thou thine to mayſt proue.

¶ *Hemon Creons* ſonne, loued *Antigones* daughter, of *Oedipus* in ſuche ſorte, that when ſhe was buryed quicke for breaking *Creons* wycked commaundement, in buryinge hyr brother *Polinices* (for he had commaũded the contrary vpon pain afore ſayde) he ſlew himſelfe vppon her graue. *Hemon.*

An other *Hemon* vſing his daughter *Rodope* for his wife, was by ỹ anger of the Goddes, tourned into a hyll, and ſhe alſo. *Hemon.* *Rodope.*

¶ Of *Machareus* & *Canace Eolus* children, I haue written before.

And that which *Hectors* ſonne did ſee
when al thinges were on flame,
From top of natiue towre, god graunt
that thou mayſt ſee the ſame.

¶ How *Vliſſes* caſte *Aſtianax Hectors* ſon, from the toppe of *Troyan* tower, is alſo ſayde before. *Aſtianax*

And that with proper blood, as he
thou mayſt repay thy ſhame:

VVhose grandfather was made his syre
and sister to his dame.

Adonis. ¶ *Adonis* son of *Cineras* by his owne daughter *Mirrha*, beloued of *Venus*, in hunting the Boze, was by him slayne. *Ouid. x. Meta.*

And that such kinde of weapon may
within thy bones remayne:
As wherwith *Icarus* sonne in law,
is sayde for to be slayne.

Vlisses. ¶ *Vlisses* that marryed *Penelope*, *Icarus* daughter, knowing that he shoulde be slayne by his sonne, banyshed *Telemachus* into the country or fieldes called *Cepholenia*. But *Telogonus* his other son that he had by *Circe*, comming to seeke hys father in *Ithaca*, and not at the first admitted to speake to hym, kylled the porter, and diuers other of *Vlisses* seruants, wherwith he himselfe came downe vnarmed, and was by misaduenture slayne wyth a Darte that *Telogonus* caste. But after knowing what hee was, he forgaue hym the offence, notwithstanding he dyed of the blow.

And that with proper thumbe thy throte

thou

thou mayſt ſo ſtop, as did
Agenor ful of talke, whoſe life
by fal from horſe was rid.

¶ One *Agenor* a prattling felow, not ſparing *Iupiter* in his talke, fel from hys horſe, and with his owne finger choked himſelfe. *Agenor.*

That thou as *Anaxarchus* was,
in morter mayſt be ſtayne:
And that thy bones may haue like ſound,
as they were perfecte grayne.

¶ *Anaxarchus* the Philoſopher (betweene who & *Nicocreon* tyraunt of *Cyprus* was a greate quarell) ſupped on a time with the great *Alexander*, of whom being aſked howe the cheare liked him, anſwered that it myght not be amended, & that there wanted nothing but the head of *Nicocreon*. Which iniury after *Nicocreon* reuenged. For when by miſhap he arriued in *Cyprus*, he was taken by the Tyraũt, and beaten in a Morter, hys tongue firſte pulled out, that he might not after his accuſtomed manner rayle vpon him. *Anaxarchus.*

That *Phebus* with *Leucothea* fire,
to Hell may thruſt thee to:

VVhich thing vnto his daughter first,
he did attempt to doe.

Lecothea-Orchamus

¶ *Lencothea* daughter of *Orchamus*, was loued of *Phebus*, and therfore burned of hir father, wherewith *Phebus* offended, with hys beames burned *Orchamus* to death also.

And that, that monster may annoy
thy frendes that erst was slayne
By *Corebus* his prowes, who rid
the sory *Grekes* from payne.

Corebus.

¶ How *Corebus* killed the monster that infested *Peloponesus*, which *Apollo* sent for the death of his sonne *Linus*, is sayde before.

And *Æthras* neuew for the wrath
that stepdame did him beare:
God graunt that those thy scarred horse
in peeces may thee teare.

Hippolitus

¶ Of this also is sayde before. But bicause *Iupiter* and *Apollo* fel out by hys meanes, it shall not be much amysse to prosecute the story a litle farther. After he was torne in peeces, *Diana* hauing pitie on him because he was so chast, desired *Æsculapius Apollos* son,

to

to make him aliue againe, which he did. But *Iupiter* not cõtent, that any mortall man had ſuch ſkyl to make deade men alyue agayne, with a thunderbolt kylled him. Wherewith *Apollo* angred, killed al the *Ciclopes* ỹ made hys thunderboltes. Wherfore he was himſelf banished out of heauen nine yeares, and driuen to ſo narow a pinch, that he was fain to keepe *Admetus* ſhepe, till he was againe reſtored to his olde place. *Eſculapius.* *Ciclopes.*

And as the hoſt for too much wealth,
his clyent did deſtroy:
So let thine hoſte for thy ſmal goodes,
thee reaue of liuely ioy

¶ How *Priams* ſonne *Polidorus*, was ſlain by *Polimneſtor* *Polimneſtor* king of *Thracia*, ech mã knoweth, and I haue tolde already. *Polidorus.*

And as ſo many brothers were
with *Damaſithon* ſlayne:
God graunt that ſo of al thy ſtocke,
there may not one remayne.

¶ *Amphion* ſonne of *Iupiter* & *Antiopa*, had by *Niobe* daughter of *Tantalus* and *Taigetes*, ſeuen ſonnes and ſeuen daughters. With

which number, *Niobe* very proude (when *Manto* daughter of *Tiresias*, cõmaunded the *Thebais* to doe sacrifyce to *Latona* and hir childzen) she said plainly that hirself was ỹ better woman. Wherfore *Latona* angry, complayned to hir childzẽ, so that they came frõ heauẽ in cloudes, & *Apollo* killed al hir sõns, whose names were *Ismenus*, *Siplus*, *Phedimus*, *Tantalus*, *Alphenor*, *Damasithon*, & *Ilioneus*, with his arrowes, and *Diana* al hir daughters. So he hirselfe with sorow consumed, was turned into a marble stone, & hir husband kild himself, as in the.y. next staues *Ouid* reporteth.

And as the harper did his death
vnto his children adde:
So let ther be (to loth thy life)
a iust cause stil be had.

Niobe.

¶ *Amphion* was a cunning Musitian.

That thou as *Pelops* sister mayst
be turnde into a stone:
Or *Battus* els, to whom his tongue
did geue him cause to mone.

¶ *Apollo* banished out of heauen for killing the *Ciclopes*, kept *Admetus* eattell, which was sonne

sonne of *Pheres*, but while he wãdred piping about the wildernesse, his cattel strayed into *Pilis*, which *Mercury* turned out of ỹ way, and hid in a wood, which *Battus*, son of *Neleus* espyed, who kept a herd of mares therby, to whō *Mercury* gaue one of the fairest kyne to kepe his counsel. Ye toke the Coiv, & sayd that a stone should soner bewray him, thā he would tell aught. But *Mercury* meaning to try him, came again in an other likenes, & asked whither he saw any kyne, and made as though he hadde lost them, and promised to giue him a cowe with a bull, if he would tel where they were: *Battus* was some what courtous, & shewed him the place wher they pastured. Wherewith *Mercury* was so sore offended, that he turned him into a Touch stone. *Ouid. ii. Meta.* *Battus.*

And if that thou with dish do play
cast vp into the ayre:
That with the same thou mayst be slayne
lyke *Hiacinthus* fayre.

ỹ *Hiacinthus* sonne of *Amiclas*, wel beloued of *Apollo*, as on a time he played with a dysh, (which was a great pastime in times past) ỹ was cast by *Apollo* very hie, & he somewhat *Hyacyn thus.*

greedy to catch it, with reboũd therof from ground, his brains wer knockt out, & he by *Apollo* turned into a flower of purple colour.

And if that any water may
with thy handes moued be:
I wishe that euery flood be worse
then *Abidon* to thee.

¶ *Leander* of *Abidon* a city in *Asia*, loued *Hero* that dwelled in *Sestos* a citie in *Europe* not farre from the other, but deuyded with a narrow sea called (of the fal of *Helle*, sister to *Phrixus* therin to) *Hellespontus*. Ye was accustomed to swym ouer the same euery day commonly to his louer, but at lẽgth not able to beare aboue seuẽ daies ẏ want of his lady, attempted in a greate tẽpest to swim vnto hir, and was drowned by ẏ way. And she assone as she harde thereof, cast hir selfe headlong into the same also.

And as the poet whyle he swam,
in water smal was lost:
Let hellysh water strangle thee,
and make thee yelde thy goste.

Menander. ¶ *Menander* the famous *Greke* comical poete swym-

ſwymming in a very ſhalow water was ſtrangely drowned.

¶ *Terence* alſo as he returned out of *Greece*, ſuffered ſhypp wrack, and was drowned, & with him a hundred and eyght comedyes that he had tranſlated out of *Greke Menander* into Latine. *Terentius*

Or elſe when thou haſt ſuffred wrack,
and ſurging ſeas ſhalt paſſe:
Mayſt when thou comſt to land, be ſlain
as *Palinurus* was.

¶ *Palinurus Aeneas* Pilote, deceyued by *Somnus*, was caſte into ỹ Sea by him. Who hauing ſwimmed thre dayes, on the fourth landed and was ſayne by the *Velienſes*, *Virgil. v. & vi. Aeneid.* *Palinurus*

Or as the wrathful dogges that kept
Dianas things in peace:
In peeces may thee teare, as once
they dyd *Euripides*.

¶ *Euripides* ỹ excellent philoſopher & Poet, returning one nyght from *Archelaus* palace, king of *Macedonia*, with whō he ſupped, was by his enimy *Liſimachus* ſeruant of *Archelaus*, *Euripides*

and

& one of ỹ bedels of *Dianas* church slayn. For he set such dogs on him, as serued to garde *Dianas* tẽple, & they tare him in pæces. But he enioyed not this yl dæde long, for he was so checked by *Arideus* a *Macedoniã*, & *Cratinas* a *Thessalian*, ỹ for shame he killed himself. *Euripides* in moral Philosophy was *Socrates* scholler, in naturall *Anaxagoras*, in Rethorike *Prodicus*. He was borne in *Salamine*, and had but poore parentes, for *Mnesarchus* was hys father and kept an alehouse and his mother *Clito* solde herbes for hir liuing. He was so famous ỹ the *Grecians* sent ambassadours for his bones, but the *Macedonians* would not deliuer thẽ. For they coũted thẽ selues happy, ỹ so notable a man was buried among thẽ. He began to write at the age of. 18. yeres.

Euripides masters.

Or that thou mayst vppon the face
of *Sicill* giaunt daunce:
Where *Aetna* doth abundantly
his fiery flames aduaunce.

ỹ *Empedocles* sonne of *Methon*, & brother to *Calicrates*, to get an immortall nam, lept into *Aetna* a hil in *Sicil*, so named of a woman called *Aetna*, buried ther, whõ *Iupiter* loued. Under it is a part of *Typhoëus* ỹ terrible giãt buried.

Empedocles.

Typhoëus.

buried. This giant attempted to plucke the Gods out of heauen, & fighting with thē, put thē al to flight, & chased thē into *Egipt*, wher for fear *Iupiter* was turned into a Ram, *Iuno* into a cow, *Apollo* to a crow, *Diana* into a cat, *Venus* into a fish, and *Mercury* into the birde *Ibis*. But at length, being beguiled by thē, he was buried in *Cicilia*. Under *Aetna* lieth his head, out of whose mouth come al those flames that aryse out of *Aetna*. Under *Pelorus*, lyeth his ryght hand, vnder *Pachynus* his left, and vnder *Lilebæus* lye his legges. By this burial, you may easily gesse that he was like vnough to make a coward afraid, while he was alyue.

Or that by the wyues of *Thracia*,
Orpheus meaning thee,
Thy body with their raging nayles,
in peeces pulled be.

¶ *Orpheus* hauing lost his wife *Euridice*, & his labor ỹ he toke in going to Hel for hir also, least he should try lyke sorow in an other wife, if he marry any more, determined neuer after to mary, but ordeined the vnnatural & diuelish maner of knowing yong men. And haunted solitary places, equally despising al women. *Oerheus.*

women. Wherefore the women of *Thracia*, displeased (for many of thē would haue had him to their husbāds because he was so cūning on the Harpe) set on him & slew hym. *Ouid. xi. of Metamor.*

As *Atheas* sonne in flaming fyre,
was burned long ago.
I wish that with thy fatall brand,
a fyre be kindled so.

¶ *Oeneus* king of *Calidonia*, & sonne of *Parthaon*, instituted sacrifices to all the Gods saue *Diana*, whom either of forgetfulnes, or of contempt he preter mitted. She therwith not a little offended, sent a huge Boze that wasted al *Calidonia*. For the killing of which, a general hunt was decred, by ỹ cōmaundemēt of *Oeneus*, & *Meleager* his sonne was captaine of the same. Thither (beside the princes of *Calidonia*, amōg whom wer *Plexippus* & *Toxeus*, *Meleagers* vncles, came *Atalanta*, a very bewtiful maid, & daughter of *Iasius* king of *Archadia*, who in hunting gaue ỹ Boze the firste wound. Wherfore whē the Boze was kylled, *Melager* gaue hir for hir vertue ỹ hed & vmbles therof. With which gift his vncles much offended, toke the same frō hir agayne.

Meleager.

Atalanta

againe. Wherwith *Meleager* was ſo ſore diſpleaſed, that he ſlew thē both. Which déede when hys mother *Althea* knewe, ſhe caſt into the fyer the brande wherevppō his life did depende. For on a time whē the Ladies of Deſteny ſate in hir houſe by the fier, they agreed that *Meleager* ſhoulde liue til ỹ blocke (pointinge to one) were burned out. Which as ſone as they were gone, *Althea* toke away, & kept ſafely til this time, and nowe to reuenge the death of hir brothers, ſhe caſte it into the fyer, and as ſone as it was burned vp, *Meleager* dyed. For whoſe death hys ſyſters ſo mourned, ỹ amidſt their teares, they were turned into birdes, called of their brother *Meleagrides*.

As by *Medeas* crowne was burnt,
the new betrothed ſpouſe,
And as hir father was with hir,
and eke with him the houſe.

¶ Howe *Medea* killed *Pelias*, is ſayde before. *Medea*. But after ỹ dede, ſhe fled the cuntry, & was caryed in the ayre, in a chariot drawē, with Dragons. All hir iorney is deſcribed in the vij. of *Metamor*. But when ſhe was weary of traueling, ſhe returned home agayne, whers

Creusa. where finding that *Iason* set more by *Creusa* daughter of *Creon* king of *Corynth*, tha by hir, she dissembled the matter a whyle, but after she had made al things for hir purpose, she sent a chaplet made of herbes, inchaunted in such sorte, that as sone as it came nygh any lighte, it woulde take fier therof, and not be quenched again. *Creusa* hauing thys on hyr heade, when candelles were lighted, it toke fyer, and burned hir with hir father and the whole house, and whatsoeuer els was in the same. This done, she slewe the two children *Medo* & *Mermero*, that she had by *Iason*, and fledde to *Athens*, and was there maried to *Ægeus*, *Theseus* father.

Hereules. As poysoned blood crept in the limmes
of *Hercules* the great:
I wish that so a body vyle
may all thy members eate.

¶ Of this also is mencion made once or twice before.

That also thou mayst feele the like
newe kinde of punishment:
As to reuenge his father did
Licurgus sonne inuente.

¶ Howe

¶ How *Bates* reuenged his father *Licurgus* on *Bacchus* Priestes with cruel death, is also sayde before. He was the fourth from *Pentheus*, for *Pentheus* begat *Drias*, *Drias Licurgus*, *Licurgus Bates*. *Bates.*

Or that to cleaue an Oke thou mayst
(as *Nilo* did) assay:
And haue no power at al to plucke,
thy taken handes away.

¶ *Milo Crotoniates*, (for there were many of that name) was a man of very great strength. He killed a bull at one blowe with his fiste, and eat him vp euery morsel when hee had done. Hee came through a wood where hee espyed a greate tree halfe clefte, and the wedges sticking fast therin. He meaning to rid the labourers (by likelyhod) of paine, would needes take vppon him to cleaue it with his handes. Hee pulled it so harde, that the wedges fell out, but for all that the tree came againe into his first state, and hadde his handes so fast in the riftes, that he could not get them out, by meanes whereof he became a praye to the rauenous beastes that haunted that woode. *Milo Crotoniates.*

Or for thy giftes as *Icarus*,

like hurtes thou mayst receiue:
To whom with armed hands his death:
the drunken men did giue.

Icarus. ¶ *Icarus* learning the vse of wine of *Bacchus*, as hee walked about the costes of *Athens*, gaue the rude husbandmen some thereof to drinke. But they not content with a meane, dranke thereof tyll they were drunke, and thinking then that they had bene poysoned, forthwith slewe *Icarus*, and caste him into a ditch. *Mera* his bitch a continual companion of his in al his iourneys ran home after hir maister was slayne, to *Erigone* his daughter, who seeing the bitch come, and not hir father, suspecting that which had happened in dede, wente to know the truth, and ỹ Bitch brought hir to the place where hir slaine father lay: Which thing when shee sawe (not able to beare the griefe that shee conceiued of the sight) hanged hir selfe. As *Ouid* in the next staffe following affirmeth.

Mera.

Erigone.

And that the godly daughter did,
for griefe of fathers death:
So let a tyed corde about
thy throte, stop vp thy breath.
Or else that closed in a house,

mayst

mayst famine bide, as hee:
For whom that kinde of punishment,
his mother did decree.

¶ Noble valure and hie prowes in war, with the *Lacedemonians*, was so esteemed, that the mothers woulde reache their shields to their sons going out to battel, and straightly charged them, either to be conquerous, or else to die therefore. For it was counted a great shame and vilanye to flye. Wherefore *Euristhenes*, after an ouerthrowe returning home, was so hated among his people, that his owne mother shutte him vp in a strong chamber, and with hunger pyned him to death, that therby at least she might wipe away the continual shame from hir house. *Euristhenes.*

Or that *Dianas* sacred church
thou mayst (as he) anoy:
VVho turned quite his iourney wrong,
as he returnde from *Troy*.

¶ He meaneth of *Aiax Cilius*, who defloured *Cassandra* in *Pallas* church, and was therfore slayne with a thunderbolte, as is declared before. *Aiax Cilius.*

And that as *Nauplius* thou mayst
for fained fault be slaine,
And it may thee helpe no whit
that thou deservst no paine.

Palamades. ¶ Of the worthy *Palamedes* giltles death, by false *Vlisses* conueyance, is mencion made before.

Or else as *Isis* faithlesse priest,
slew *Ethalus* his guest,
Wherof dame *Io* myndeful yet,
his seruice doth detest.

Io. *Ethalus.* ¶ *Io* daughter of *Inachus*, turned out of a cow into hir former shape in Egipt, was there maryed to *Osirus*, and made a goddesse called *Isis*. One of hir priests receiued *Ethalus*, & promised him good harborow, but in ỳ night for al that he killed him. *Isis* therewith greatly offended, gaue certaine signes that she would reuenge his death vpon al the *Egyptians*, who to auoyde ỳ plage approching, banished al his family out of the countrey, ỳ had slayn *Ethalus*, & decreed further by cõmõ authority, ỳ none of that stocke should euer after, beare any office about the ministeries of *Isis*, with which dede *Isis* was wel conten-

ted

fed and pleased.

Or as *Melanthus* sonne by darke
for murther hidden lay,
VVhom erst his mother by the light
of candell did bewray,
So wish I al thy body prest
with weapons cast at thee:
So wish I that of craued ayde,
thou destitute mayst be.

Codrus. ℣ *Codrus* sonne of *Melanthius*, kylde his father, & hid himselfe, so ℣ none knew where but his mother. VVho as sone as the *Athenians* sought for him to put him to death, declared where he was.

That thou such night mayst passe as did,
the *Troyans* ful of feare:
VVho promised to get the horse
that did *Achilles* beare.

Dolon. ℣ *Dolon* a *Troyan*, for a certaine summe of money, promised to fetch away *Achilles* horses, *Balion* & *Zanthus*. But as he went about to performe his promise, hee was taken by *Vlisses* & *Diomedes*, of whom all the night had in examination of the *Troyan* affaires, was slaine in the morning.

Or

Or that thou mayst no better rest,
(than *Rhesus* had) obtaine,
Or else his company the day
before that they were slayne.

Rhesus. ¶ *Rhesus* king of *Thracia* sonne of *Strimon*, had horses, which if they once tasted of the pasture of *Troy*, it was destynied ỹ *Troy* might not bee taken. But when hee came almoste thether by night, he was bewrayed by hys white horses, himselfe and all his company was slayne by the *Grekes*, and hys fatal horses turned an other way.

Or those which with *Ramnetes* bolde,
by quicke *Hirtacus* sonne
And his companion alone,
to cruel death were done.

Ramnetes. ¶ What slaughter of men with *Ramnetes* in *Turtus* tentes, *Nisus Hirtatus* his son, and his fellowe *Eurialus* made, *Virgil* declareth, and I haue tolde before.

Or that the house inclosde with fire,
as *Clicias* sonne maist haue:
So that thou mayst halfe burned beare
thy members to thy graue.

To

¶ To *Alcibiades* sonne of *Clicias*, banyshed into *Phrigia*, was *Phernabasus* sente from *Athens*, with publike authority to kill hym, whom (finding in his chamber) he compassed round with men, sette fier on the house, and burned him therein inclosed. *Alcibiade*

Or elſe I wiſh that weapons rude,
vpon thy head may fall:
As erſt on *Remus* ouer bolde
to clime thn' vfiniſht wall.

¶ When Rome was building, *Romulus* the founder and namer therof made an Edict that no man vppon paine of death ſhoulde clyme the walls, vntil they were finiſhed. But *Remus* his brother not eſteeming ỹ cõmaundement aſcended, & was for his labor ſlayne by *Fabius Celer*, a Souldier of *Romulus* army. For he called al his ſouldiers *Celeres*. *Remus.* *Fabius Celer*

And laſt I pray that thou mayſt liue
and dy in theſe ſame partes:
Among the cruel *Sarmates*,
and cruell *Getes* dartes,

¶ *Sarmate*, are called of the *Grekes Sauromate*, they dwel in a country of the North, very *Sarmate.* *Getæ.*

ry poore, and disgarnished of all good prouision saue of trees. They fetch their original from the *Amazones*. They are so barbarous, that they knowe not what peace meaneth. They vse arrowes in battayle, as also the *Getæ* do, whom the *Romanes* cal *Daci*, they inhabyte a parte of *Thracia*. Their cruelty *Ouid De ponto* many times describeth.

These things in sodaine mode thus pend
to thee directed bee:
That thou nee de not complaine that I
vnmindful am of thee.

¶ In déede he were much to blame, that would thinke *Ouid* had forgotten *Ibis*, if hee haue read but this ouer.

They are but few, I graunt, but God
can giue my prayers more,
And with his fauour my requestes
can multiply with store.
Hereafter thou much more shalt reade
wherein shal bee thy name:
And in such verse as men are wont
such cruel warres to frame.

FINIS.